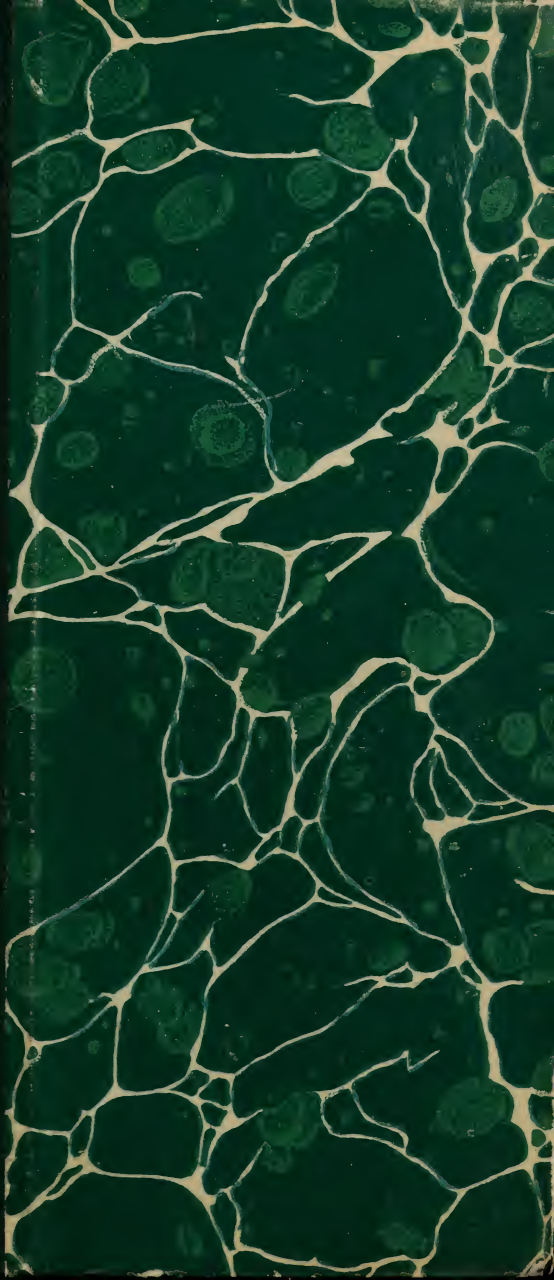


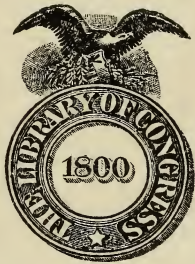
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A
SCRIPTURAL DEFENCE
OF THE
DOCTRINE OF THE TRINITY

OR A CHECK TO
MODERN ARIANISM,

AS TAUGHT BY
UNITARIANS, HICKSITES, NEW LIGHTS,
UNIVERSALISTS AND MORMONS ;

AND ESPECIALLY BY A SECT CALLING THEMSELVES

“CHRISTIANS.”

BY REV. H. MATTISON.

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P R E F A C E .

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THE subject to which the following pages are devoted, has, perhaps, elicited as much inquiry and investigation, first and last, as any one subject in the whole range of Theology. It was among the first doctrinal points that seemed to engage the attention of the church generally, after the Apostolic age; and it still continues to be discussed, more or less, in all parts of Christendom. The parties in this controversy are divided into two general classes: TRINITARIANS, who hold to a plurality of persons in unity of the Godhead; and UNITARIANS, who deny this doctrine. The Trinitarian class embraces what are usually called the orthodox and evangelical churches, such as Baptists, Methodists, Presbyterians, Episcopalians, Reformed Dutch, Lutherans, &c.; while the Unitarians claim about the same number of religious orders as belonging to their ranks. There is, however, this difference in the two classes named: The Trinitarian churches are decidedly of "one faith" in regard to the mode of the Divine existence, and the character of Christ; but with the Unitarians it is far otherwise. Of these there are at least three distinct subdivisions, distinguished by a wide difference of opinion upon the very subject respecting which they are at issue with Trinitarians. They are, first, the ARIANS; who regard Christ as an exalted *creature*, and the Holy Ghost as an attribute or "emanation" from the Father; secondly, the SOCINIANS, who believe Christ to be a mere man; and thirdly the SABELLIANS, who teach that the terms Father, Son, and Holy Ghost, are merely three *names* for one person; instead of signifying three distinct persons in one being.

As before said, these all agree in opposing Trinitarianism, and are hence called Unitarians; though as yet they have not been able to agree upon a substitute for the orthodox belief.

As to the comparative strength of these classes respectively,

it is impossible to speak with any degree of certainty. It is believed, however, that there are more Anti-Trinitarians in this country, who would come under the head of Arians, than of either of the other classes. Hence the prominence given to this class in our title-page.

But the Arianism of the present age is not the Arianism of the fourth, nor yet of the seventeenth century. Though in its principal features it may be little changed, it is, nevertheless, greatly modified and transformed in many respects; so that we feel justified in speaking of it as an old error modernized.

As we have named several distinct sects, as the abettors of Arianism, it may be important to glance for a moment at their respective tenets. In so doing, however, it will not be expedient to go beyond the limits of our main subject.

The term UNITARIAN, when used generically, is very properly applied to all who deny the doctrine of the Trinity; but when used in a specific sense, it denotes only the Socinian branch of the Unitarian family. In this sense the Socinians of Boston and vicinity are called Unitarians, though they constitute only *one* of several Unitarian denominations. Although this sect are not, strictly speaking, Arians, we implicate them in our title-page, not only because there are Arians among them, but because the arguments of the following pages are as conclusive against Socinianism as against Arianism itself.*

The HICKSITES are a body of seceders from the Orthodox Friends, or Quakers. In their ranks they embody almost every species of Unitarianism. Elias Hicks, their founder, was a Socinian, and was often heard to say during his public ministry, that the blood of Christ had no more virtue to atone for sin than the blood of a beast. But it is charitably believed that his grossest blasphemies were never generally endorsed by his followers. Still they embraced most of his notions; and especially what he taught and wrote respecting the doctrine of the Trinity, and the character of Christ. They are, therefore, fully entitled to the appellation of Modern Arians.

The NEW LIGHTS are little known, except in some of the

* In the first three editions of this work, the "Campbellites" or "Disciples" were mentioned in the preface, and included in this list, as Arians in sentiment. Of this classification, however, Mr. Campbell complains, and denies that either himself or his followers are justly chargeable with that heresy. It gives us pleasure, therefore, to record his disavowal of so pernicious a doctrine, though we are certain that many of the early expositors of Mr. Campbell's views, were decidedly Arian. We should like to read something upon this subject from the pen of Mr. Campbell himself.

Western states, and are probably not very numerous any where. They are said to be Arians in sentiment, and are classed here with their brethren, on account of their family likeness, as we wish to follow out the one great error in all its relationships.

The UNIVERSALISTS are perhaps too well known to require any particular description. Among them may be found Socinians and Sabellians; though a majority hold to a modified Arianism. We hope, therefore, to do something to check its progress in this direction also.

The MORMONS are strong advocates of Arianism with its modern phases. They believe that Christ was a super-angelic, but created being—that God has a body like man, and that the Spirit of God is the soul of the Father; analogous to the spirit of man within him. They therefore oppose the doctrine that God is without body or parts, as well as the doctrine of the Trinity in general.

The sect designated as "CHRISTIANS," are known by different names in different parts of the country. They are sometimes called "*Christians*," (pronouncing the first *i* long,) while in other localities they are distinguished as *Arians*, merely, or as *Unitarians*. Not unfrequently they are so identified with some prominent preacher of their doctrines, as to bear his name; hence the Laneites, the Plummerites, &c. But their sentiments are not materially affected by the title they bear. Whether as "Christians" or "New Lights," "Arians," or "Plummerites," they still disseminate the same dangerous errors. They have never given their views to the world in the form of a Confession of Faith, though they have several small volumes in which their views are set forth in a condensed form, and which amount, in fact, to a creed. Of these, Kinkade's "Bible Doctrine," Millard's "True Messiah," and Morgridge's "True Believer's Defence," may be considered as specimens. These works are generally spoken of by the order as containing their sentiments, though they profess to repudiate all creeds but the Bible. They are industriously circulated by their ministers, and are not unfrequently boasted of as orthodox and unanswerable productions. Mr. Kinkade's work, which was written many years since, has been republished within a few years past, by two preachers of this sect, and recommended by them as expressing their views better than they themselves could express them. Moreover, the "*Christian Palladium*," the periodical organ of the denomination, commends this new edition in the strongest possible terms. We name these things to show that in discussing Arianism, as found in the above-mentioned volumes, we have

not been beating the air. These books are, in fact, the exponents of the views of the order, as much so as if they were publicly set forth as Confessions of Faith.

From the above remarks, the reader will readily understand what is meant by "MODERN ARIANISM," and why so many different sects are implicated as its advocates. Though it is proposed to consider only one specific and general error, still, as this error runs out into several different bodies of professed Christians, and is more or less modified by each, respectively; it is thought proper to name these several bodies, and to class them where they legitimately belong in the controversy.

Though this volume is devoted mainly to the Arian phase of Unitarianism, it is hoped that it will not be found wanting in adaptation to other types of this great error. As a Defence of the doctrine of the Trinity, it is as well suited to a Socinian or Sabellian, as to an Arian community.

In preparing this work for the press, the writer has been particularly desirous to secure for it the following characteristics :

1. A clear and natural *method*, or arrangement of its parts. The plan adopted is original, and, it is thought, possesses several important advantages.

2. *Brevity*, and by consequence, *cheapness*. The mass of readers have neither means to pay for, nor time to read, expensive and voluminous publications.

3. Though *concise* and *brief*, it was intended to be *complete*; that is, to embrace all that really belongs to the subject. In this respect it differs materially from a treatise on the Divinity of Christ, or upon any other single feature of Trinitarianism.

4. It discusses Arianism, not as it was a century ago, or in the days of Arius, but *as it now is* in our own country. This is considered one of its most valuable peculiarities.

5. The *style* of the work is adapted to the class of readers for whom it was mainly intended. It is neither superficial on the one hand, nor metaphysical and tedious on the other. Neither has it been thought best to employ technical and difficult theological terms, when others could be found equally expressive, and more easily understood.

These are features not always to be met with in works of the kind, and such, it is thought, as will favor the circulation and promote the usefulness of the present volume. With an earnest desire to serve the cause of truth among all orders of Christians, and in hope of the Divine approval and blessing, it is now sent forth to the world. May it be to the glory of God.

NEW YORK, September, 1846.

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A SCRIPTURAL DEFENCE, ETC.

CHAPTER I.

IMPORTANCE OF THE SUBJECT.

BEFORE entering upon our main design, we invite attention for a few moments to the *importance* and *general bearing* of the subject. From the days of Arius it has been a chosen scheme with his disciples to represent the doctrine of the Trinity as a matter of mere speculation, and consequently of little importance. The first step in almost every effort to disseminate Arianism, is, if possible, to induce the belief that the opposite doctrine has no practical bearing, that we may believe or disbelieve it, without in the least affecting our Christian experience, or impeding our progress in the way to heaven.

If such is the nature of the subject, the production of the following pages is a criminal waste of time and paper; and no person should participate in our guilt, by reading what we have written. But should the reader conclude to proceed, the *attentive* perusal of these pages will be expected of those only who have proper views of the nature and importance of the subject; as no wise man will spend much time or thought on a matter of little or no consequence. This question, then, should be

settled at the outset. If, as has been alleged, the doctrine of the Trinity is of little importance, and has no necessary connection with our present or future happiness, this work should be thrown aside at the close of the first chapter; and the whole subject consigned to forgetfulness. On the other hand, should it be made to appear that this doctrine is so far fundamental in Christianity, and so interwoven with its whole frame-work, as to involve in its rejection the rejection of the saving truth of God, and the blood of atonement, and consequently the hope of salvation by Jesus Christ, no reasonable man will dismiss the subject with a superficial examination; or rest contented till he has learned the truth as it is in Christ.

I. That this doctrine has been *considered* and *defended* as a doctrine of vital importance, by a majority of Christians in all ages, few will deny. It is impossible to account for the long and earnest controversies that have been kept up from the time of Arius, upon this subject, without supposing that one party, at least, considered the point in dispute a matter of great interest. It would be an invidious reflection upon the Church, to suppose that she has contended thus long and earnestly about nothing. It is too late now, after centuries of polemic warfare, to throw this doctrine aside as a matter of mere speculation. Besides the general sentiment of the Church for eighteen hundred years, it is a consideration of no small weight, as it respects this point, that nine-tenths of all the professed Christians in the land consider it a doctrine of vital importance, and as lying at the very foundation of the Christian system. So deeply are they impressed with this belief, that they not only discard the opposite error as false, and ruinous in its tendencies,

but they even refuse to fellowship those who understandingly embrace it; or to admit that they have built upon the rock Christ Jesus. Methodists, Baptists, Presbyterians, Orthodox Quakers, Episcopalians, Reformed Dutch, and Lutherans, all agree that the doctrine of the Trinity is an essential doctrine of Revelation. Now were the above churches Romanists—were they grossly ignorant or corrupt, or even if they all belonged to the same ecclesiastical organization, the case would be different. But this is not the fact. They are all Protestants and students of the Holy Scriptures, and have learning and ability to understand them; and as to their piety, the most conscientious Arians themselves will readily fellowship them as the children of God. Besides, each church has its peculiarities in doctrine and government, and its separate interests; and yet, on the point in hand they unite in a common verdict, not only that the doctrine of the Trinity is true, but that those who understandingly reject it, “deny the Lord that bought them.”

But allowing that this doctrine has no intrinsic importance; does not the fact that it is generally believed by the Church of Christ, *invest* it with an importance that should secure for it a candid and prayerful consideration? If it is *considered* fundamental, by any body of Christians, must they not in consistency reject all from their communion who deny it? and ought we to complain of their exclusiveness, till we have inquired whether or not they have sufficient warrant for their course. If they are wrong in proscribing the opposite sentiment, then indeed the Arians have cause to complain; but if, on the other hand, they are justifiable in so doing, we should not only cease to brand them

as bigots and persecutors, but commend their prudence and caution, in rearing up effectual barriers against the encroachments of error.

But let us look at the merits of the doctrine itself. The Christian religion stands pre-eminently above every other religion, as furnishing correct knowledge of the true God. This knowledge lies at the root of every man's theology, and must, consequently, affect his whole creed, his practice, and his eternal condition. The present, then, must be a question of great magnitude. Unlike many fruitless controversies that disturb the peace of Zion, this question involves the great first principles of the Christian faith. It relates to JEHOVAH—his nature and mode of being; to the character of JESUS CHRIST, and the whole plan of remedy and salvation by His atonement. How then can it be a subject of little importance? and what Christian can be indifferent, in respect to matters so vitally connected with his hope of heaven? Let us approach the subject, then, with seriousness and with candor; and let us bestow upon it that time and attention which its importance demands.

The following remarks, chiefly from Mr. Watson, will serve more fully to illustrate the point under consideration.

II. It *essentially* affects our views of God as the object of our *worship*, whether we regard him as one in essence, and one in person, or admit that in the unity of this Godhead there are three equally Divine persons. These are two very different conceptions. Both cannot be true. The God of those who deny the Trinity, is not the God of those who worship the Trinity in unity, nor on the contrary; so that one or the other worships what is "nothing in the world;" and, for any *reality* in the object of

worship, might as well worship a pagan idol. If God be Father, Son, and Holy Ghost, the duties owing to God will be duties owing to that Triune distinction, which must be paid accordingly; and whoever leaves any of these out of his idea of God, comes so far short of honoring God perfectly, and of serving him in proportion to the manifestations he has made of himself. As the *object* of our worship is affected by our respective views on this great subject, so also its *character*. We are between the extremes of pure and acceptable devotion, and gross and offensive idolatry, and must run to one or the other. If the doctrine of the Trinity be true, then those who deny it do not worship the God of the Scriptures, but a fiction of their own framing; if it be false, the Trinitarian, by paying Divine honors to the Son, and to the Holy Ghost, is equally guilty of idolatry, though in another mode. It is as important then to know the truth on this subject, as it is to know whether we are idolaters, or the worshippers of the true God.

III. The connection of this doctrine with *morals*, is also obvious and striking. The Trinitarian scheme is essentially connected with the doctrine of Atonement, while the Unitarian theory necessarily excludes it. From this arise opposite views of God, as the Governor of the world—of the law under which we are placed—of the nature and consequences of sin, the violation of that law—points which have an essential relation to morals, because they affect the nature of the *sanctions* which accompany the law of God. He who denies the Doctrine of the Trinity, and its necessary adjunct, the Atonement, makes sin a matter of comparatively trifling moment: God is not strict to punish it; and if punishment follow, it is not eternal. Whether, under

these soft and easy views of the law of God, and of its transgression by sin, morals can have an equal sanction, or human conduct be equally restrained, are points too obvious to be argued.

IV. Our *love* to God, which is the sum of every duty, its sanctifying motive, and consequently a compendium of all true religion, is most intimately, and even essentially connected with the doctrine in question. God's love to us is the ground of our love to him; and by our views of that, it must be heightened or diminished. The love of God to man in the gift of his Son, is that manifestation of it on which the Scriptures most emphatically and frequently dwell, and on which they establish our duty of loving God and one another. Now the estimate which we are to take of the love of God, must be the value of his gifts to us. His greatest gift is the gift of his Son, through whom alone we have the promise of everlasting life; but our estimate of the love which *gives* must be widely different, according as we regard the *gift* bestowed, as a *creature*, or as a divine person,—as merely a son of man, or as the Son of God. If the former only, it is difficult to conceive in what this love, constantly represented as “*unspeakable*” and astonishing, could consist. Indeed, if we suppose Christ to be a man only, on the Socinian scheme, or as an exalted creature, according to the Arians, God might be rather said to have “*so loved his Son*” than us, as to send him into the world, on a service so honorable, and which was to be followed by so high and vast a reward, that he, a *creature*, should be advanced to universal dominion, and receive universal homage as the price only of temporary sufferings, which, upon either the Socinian or Arian scheme, were not greater than those which many of his disciples en-

dured after him, and, in many instances, not so great.

For the same reason, the doctrine which denies our Lord's Divinity diminishes the love of Christ himself, takes away its *generosity* and *devotedness*, presents it under views infinitely below those contained in the New Testament, and weakens the motives which are drawn from it to excite our gratitude and obedience. If Christ was in the form of God, equal with God, and very God, it was then an act of infinite love and condescension in him to assume our nature; but if he was no more than a creature, it was no surprising condescension to embark in a work so glorious; such as being the Saviour of mankind, and such as would advance him to be Lord and Judge of the world, to be admired, revered, and adored, both by men and angels. To this it may be added, that the idea of disinterested, generous love, such as the love of Christ is represented to be by the Evangelists and the Apostles, cannot be supported upon any supposition but that he was properly a Divine person. As a man and as a creature only, however exalted, he would have profited by his exaltation; but, considered as Divine, Christ gained nothing. To deny his Divinity, therefore, is to deny that his love to man is *generous* and *disinterested*; hence the Arian and Socinian schemes totally destroy the true character of the love of Christ. They alter the very foundations of Christianity, and destroy all the powerful arguments based upon the *love*, *humility*, and *condescension* of our Lord, which are the peculiar motives of the Gospel.

V. The doctrine of satisfaction or atonement depends upon the Divinity of our Lord; and is therefore consistently denied by Arians and Socinians.

No *creature* could *merit* from God, or do works of supererogation. If, then, Christ be a mere *creature*, there is no *intrinsic value* or *merit* in his atonement; or, in other words, we have no atonement.

The question of the Trinity, then, amounts substantially to this: Did Christ die for us, in the sense of making an atonement for sin? Indeed the very terms of salvation, and the grounds of our hope of heaven are affected by it.

VI. The manner in which the evil of sin is estimated must be very different, on these views of the Divine nature respectively; and this is a consequence of a directly practical nature. Whatever lowers in men a sense of what an Apostle calls "the exceeding sinfulness of sin," weakens the hatred and horror of it among men, and by consequence encourages it. In the Orthodox doctrine, sin is an evil so great in itself, so hateful to God, so injurious in its effects, so necessary to be restrained by punishment, that it dooms the offender to eternal exclusion from God, and to positive endless punishment, and could only be forgiven through such a sacrifice or atonement, as that of the death of the Son of God. A denial of the doctrine of the Trinity must therefore lower our views of the magnitude of sin, as it lowers the sacrifice required for its expiation; and the more feeble our sense of the enormity of sin, the more careless shall we be in respect to its commission.

VII. *Love to Christ*, which is made so eminent a grace in internal and experimental Christianity, changes also its character, as our views of the doctrine of the Trinity are changed. If Christ be a mere *creature*, our love to him cannot be *supreme*; for that would be to break the first and great commandment—"Thou shalt love the Lord thy God

with all thy heart," &c. We must therefore love him as we love any *creature* from whom we have received benefit; and our love must be constantly *guarded* and *restrained*, lest it should become excessive, and wean our thoughts from God. But surely it is not under such views that love to Christ is represented in the Scriptures; and against its excesses, as against "worshipping and serving the creature more than the Creator," we have certainly no admonitions—no cautions. Supreme love to Christ, is an infallible characteristic of a true Christian; and so essential is it, in genuine Christian experience, that the curse of God is pronounced on all who love him not. "If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha."

To lower the character of Christ, then, is to lessen our love to him, and to run the fearful hazard of incurring the curse of God and the "wrath of the Lamb."

VIII. The general and habitual exercise of the affections of TRUST, HOPE, JOY, &c., towards Christ, are all interfered with by the Arian doctrine. If the Redeemer were not omnipotent and omniscient, could we be certain that he always hears our prayers, and knows the source and remedy of all our miseries? If he were not all-merciful, could we be certain he must always be willing to pardon and relieve us? If he were not all-powerful, could we be sure that he must always be able to support and strengthen, to enlighten and direct us? Of any being less than God, we might suspect that his purposes might waver, his promise fail, his existence itself, perhaps, terminate; for, of every created being, the existence must be dependent and terminable.

IX. The *language*, too, we say not of the

Church of Christ in all ages, for that has been formed upon her faith, but of the Scriptures themselves, must be altered and brought down to these inferior views. No dying saint could say, "Lord Jesus receive my spirit," if Christ were a mere *man* like ourselves, and the redeemed, neither in heaven nor in earth, would so dare to associate a *creature* with God in divine honors and solemn worship, as to unite in the chorus, "Blessing and honor, and glory and power, be unto HIM that sitteth upon the throne, and unto the *Lamb* for ever!"

While we consider the doctrine of the Trinity as interwoven with the very frame and texture of the Christian religion, it appears natural to conceive that the whole scheme and economy of man's redemption was laid with a principal view to it, in order to bring mankind gradually into an acquaintance with the Three Divine Persons, one God blessed for ever. We would speak with all due modesty, caution, and reverence, as becomes us, always in what concerns the unsearchable councils of heaven: but we say, there appears to us none so probable an account of the Divine Dispensations, from first to last, as what we have just mentioned, namely, that such a redemption was provided, such an expiation for sins required, such a method of sanctification appointed, and then revealed, that so men might know that there are Three Divine Persons,—might be apprized how infinitely the world is indebted to them, and might accordingly be better instructed and inclined to love, honor, and adore them here, because that must be a considerable part of their employment and happiness hereafter.

The subject before us, then, is not one of mere

curiosity and speculation, but one in which every man has an interest, precious as the happiness of the soul, and deep as eternity itself. Let us resolve, therefore, to know the truth, and fully to settle this great question. Let us open before us that storehouse of knowledge, the BIBLE; and, with a patience and candor becoming an inquiry so important, and a determination not to be biased by prejudices or prepossessions, let us pursue our investigations in the fear of God. Above all, let us invoke that influence from above which alone can reveal to us "the things of the Spirit," and guide us safely by the truth unto eternal life.

CHAPTER II.

STATEMENT OF DOCTRINES—DEFINITION OF TERMS.

IN order to a clear understanding of the subject to be considered, it may be necessary briefly to state both the Arian and Trinitarian doctrines, and also to define certain terms that will be used in the progress of the discussion.

Trinitarians believe that there is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things visible and invisible; but that in unity of this Godhead there are three persons—the Father, Son, and Holy Ghost. They hold that the Son, who is eternal, and truly and properly Divine, took upon himself humanity, in order to make an atonement for sin; so that two whole and perfect natures, that is to say, humanity and Divinity, were united in the person of Christ.

They also regard the Holy Ghost as a distinct person in the Godhead, and one in substance, power, and eternity, with the Father and the Son. Not that the Father, Son, and Spirit, are *each* God, separately and independently considered, (for we never contemplate their Divinity in this light,) but that these three, *in unity*, constitute the one all-perfect, incomprehensible, and eternal Being.

On the other hand modern Arians affirm that there is no distinction of persons in the Godhead—that Christ has but one nature,—that though higher than angels, he is, nevertheless, a created being, neither human or Divine; and that the Holy Ghost is merely an *attribute*, or *emanation* from the Father. Some, however, regard the Spirit as the *mind* or *soul* of the Father, in connection with a Divine body, which is seated upon the throne of heaven.

The above is an epitome of the respective creeds, as near as they can be stated in few words.

As the terms *son*, *person*, *trinity*, and *incarnation*, are frequently used in the course of this work, and the sense in which we use them may be misunderstood, it may be necessary to show, at this point, in what sense they are employed.

I. The term *son* always points out a *relation*; but those relations differ very much in their nature, as will be seen by the following examples:—
 1. It primarily signifies the relation of a male child to his natural father, as “David the son of Jesse.” 2. That of the Christian to God, as “to them gave He power to become the sons of God.” “For as many as are led by the Spirit of God, they are the sons of God.” “Beloved, now are we the sons of God.” 3. That of the angels to God, as “when the sons of God came to present themselves

before the Lord." 4. That of a pupil to his instructor, as Eli said to Samuel, "I called not, my son;" and Paul calls Timothy and Titus his "sons in the faith." 5. That of a creature to the Creator, as "Adam was the son of God." 6. Judas was the "son of perdition." 7. The relations of the persons in the Godhead, as, "Father, Son, and Holy Ghost." Here we have seven *different relations*, expressed by the term *son*; and only one of them is that of a son to his natural father. Now, we may declare Christ to be "the Son of God," and yet be very indefinite in our meaning, unless we show *in what sense* we use the term *son*. Mr. Millard, and most other Arians, say, he is a son in the first sense—"a natural Son of God, as Solomon was the son of David." Hence the stress laid upon the term *son*, by Arians generally, in preaching and prayer. But Kinkade says he is the Son of God by creation—"in the sense that Adam was the Son of God." So these great reformers are as far apart in their views of Christ, as a created being is from the Uncreated. Perhaps others would say he is a son by regeneration, or as the angels are sons of God, &c.

Trinitarians understand the term in a different sense when applied to Christ. The humanity of Christ is the Son of God, because supernaturally begotten by the Holy Ghost. Hence, in view of her conception by the Spirit, the angel said to Mary, "that holy thing which shall be born of thee shall be called the Son of God." But that spiritual nature that existed before the world began, cannot be a son in this sense, because it was never thus begotten. Neither is He the Son of God as Solomon was the son of David; for *son*, in its primary sense, implies a father and mother, as well as a natural birth; and to make Christ the Son of

God in this sense, would be to say that there was a father, mother, and son in heaven before time began; and that all of them were Gods! Absurd and blasphemous as is this notion, it is constantly implied whenever Christ is represented as being "the natural Son of God." The term "Son," then, when applied to the Divine Nature of Christ, is used to express a *relation* subsisting between the persons of the Godhead, which, instead of being like that of a family of father, mother, and children, is different from all human or earthly relations, and to all finite minds incomprehensible.

II. The term *person*, like *son*, is used in various senses in the Holy Scriptures and elsewhere. Its first acceptation is "an individual human being, consisting of body and soul." It is used also to denote the body only, as, when we say, a lady adorns her *person*; and to distinguish one's self from a representative, as "the queen delivered her speech in *person*," &c. A corporate body is a *person* in law, and the term *person* is applied to God the Father, Heb. i. 3. In the latter instance, it is evidently used to denote one of "the *three* that bear record in heaven," and not in its common acceptation. It is, therefore, used by Trinitarians to denote either of the three that constitute the Supreme Being, the Father, Word, or Holy Ghost. But it is differently understood by Arians. Because it commonly signifies a body and soul, and is applied to the Father, they infer that God has a body! Hence Kinkade, in attempting to make out a corporeal Deity, veils his absurd notions under the running caption, "God a real *person*." That by "*person*," he means a *body*, is evident from the fact, that he goes on to show that God has hands, feet, eyes, ears, face, arms, &c.,—that he has a "*shape*" like man, and that he is local; or,

in other words, is not everywhere present. In this he is followed by Arians generally. No wonder, therefore, that they oppose the doctrine of a plurality of persons in the Godhead, if by *person* they mean a *body*, or a distinct and independent being. But Trinitarians use the term in a different sense altogether. They employ it merely to denote one of those distinctions in the Godhead which are revealed in the Scriptures. Nor is it a valid objection to this view of the subject that we are unable *precisely* and *fully* to define the terms *person* and *son*, as applied to the Deity. They are intelligible so far as to point out a *distinction* and a *relation*, but the precise *nature* of that relation, is not to be comprehended by mortals. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" How preposterous for man, after having heard, from the lips of God, all that he has been pleased to reveal, to refuse to believe what he has revealed of himself, simply because he cannot comprehend the infinite God, and scan with precision his mode of being! We should remember that "secret things belong to God, but revealed things to us and our children."

III. Much stress is often laid upon the circumstance that the word *Trinity* is not found in the Bible. But does this affect the truth or falsity of the doctrine? We are not contending that the term *Trinity* is a Bible term, but that the *doctrine* of the Trinity is a *Bible doctrine*. The term *Trinity* is a proper English term, compounded, according to Webster, of *tres*, or three, and *unus*, or one. Hence, *tri-unity*, or Trinity, signifies three-one, and is used to denote the doctrine of *three persons in one God*.

Now if it is insisted that the doctrine of the Tri-

nity is not a Scriptural doctrine, because the word *trinity* is not found in the Bible, we may for the same reason deny the doctrine of *Divine Providence*, and of the *omnipotence, omniscience* and *omnipresence* of the Deity; as none of these terms are taken from the Scriptures. The truth is, we are not bound to express our views of the meaning of the Scripture in Bible language; neither do any practice thus, even the most conscientious Arians themselves. Indeed, to attempt to explain a text by reading it over and over to his hearers, would be an experiment which few Arian preachers would be willing to make. They constantly use "unscriptural terms" as they call them, in preaching, singing, and prayer; and, it is inconsistent to condemn others for what we ourselves practice. "Happy is he that condemneth not himself in that thing which he alloweth."

IV. A few remarks upon the term "*incarnation*," and we close this chapter. *Incarnation* is the act of being clothed with flesh; hence the assumption of human nature, by the pre-existent Word, is called the incarnation of Christ. That "God was manifest in the flesh," and that "the Word was made flesh and dwelt among us," is plainly asserted in the Scriptures; and this is all we mean by the doctrine of the incarnation. But we shall notice this doctrine more fully hereafter.

CHAPTER III.

THE UNITY OF GOD.

FEW Arian works are published, in which the unity of God is not professedly advocated. It may therefore seem strange to the reader that this point should be gravely argued in the present treatise. A moment's reflection, however, will show the propriety of this course. The Arian notion of unity is so very peculiar, that while both Arians and Trinitarians hold to the unity of God, there is a radical difference in their views. The former hold to a unity that has respect only to the number of *persons* in the Godhead, so that while they affirm that there is but one person in the Supreme Being, they regard Christ as God in a subordinate sense, thus virtually abandoning the doctrine of Divine unity. Hence, when pressed by those texts which declare Christ to be God, the usual reply is that he is God, but not the *self-existent* and *eternal* God. So Mr. Perry, an Arian preacher, "I am inclined to believe that Christ is God, though he is not the *only* true God."*

If we understand this language, it implies that there is one finite and dependent God, and one self-existent and eternal. This is the doctrine of Millard and Kinkade, and of modern Arians generally. The point in dispute, then, is, whether there are two Gods or but one. We affirm that there is *but one living and true God*; so that our unity and the Arian unity are two distinct things, one referring to the number of *persons* in the Godhead, and the other to

* Printed Discussion of 1839.

the number of Gods in the universe. So important is this point in the present discussion, that the whole question turns upon it. If there be a plurality of Gods, a supreme and a subordinate, as Arians assert, then there is no unity, and can be no Trinity. But if, on the other hand, there is but one God, and Christ is God, then it follows that the Father and Son so exist as to constitute but one God, and the doctrine of the Trinity is true. It is easy therefore to see why Arians deny the proper unity of God. They are forced to admit that Christ is God in some sense, hence they must either hold to two distinct Gods, or admit that the Father, Son and Spirit co-exist in one Being; and that the doctrine of the Trinity is true. To avoid Trinitarianism they run to Polytheism, and embrace the doctrine of a plurality of Gods, a supreme and a subordinate. Against this notion we solemnly protest. Though there is as much proof of the Deity of Christ and of the Spirit, as of the Father himself, yet instead of holding to a plurality of Gods as do Arians, we hold with St. John that "THESE THREE ARE ONE." So clear are the Scriptures on the subject before us, that we scarce need refer to any particular passage. Their voice is uniform and unequivocal. This grand feature of Christianity, which distinguishes it from Paganism, stands forth prominently on almost every page of Revelation; and it is obvious that if the Bible reveals *two Gods* as objects of worship, love, and reverence, we are little better off than the Heathen themselves.

But what saith the law and the testimony—the Holy one of Israel? "Before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and besides me there is no Saviour." "Thus saith the Lord the King of Israel, and his

Redeemer the Lord of hosts, I am the first and I am the last, and beside me there is no God." "Is there a God beside me? yea, there is no God! I know not any."

Now Arians assert that Christ existed before the world began, and that the works of *Creation*, *Providence* and *Redemption*, were *delegated* to him. Of course then he existed at the time the above texts were written. If then he is a distinct God from the Father, though in a subordinate sense, how can these texts be true? God here declares that there was no other God, nor ever should be; and yet Arianism affirms that there was at that time another and a distinct God, and has been ever since! It is painful to see how small matters are strained to support this feature of Arianism—small as it respects their weight in the argument, though involving an amount of guilt that few would be willing to incur. We allude to altering of the Holy Scriptures by substituting one *letter* for another, a practice quite common among Arian writers. To justify the notion of two real Gods, it is alleged that Moses, the Judges of Israel, idols, &c. were Gods. Moses and the Judges were the representatives of God, as his executive officers under the theocracy—Moses being in a certain sense "*as God*" to Pharaoh, and the Judges *as God* to the Israelites. Of course they possessed no Divinity whatever. But to elevate them as far as possible, to keep company with the subordinate and finite God of the Arians, they take away all the small *g*'s in those passages where they are mentioned, and put capitals in their place; so that instead of reading "I said ye are gods—God of gods—among the gods," &c., as it is in the Bible, it reads "I said ye are Gods—God of Gods—among the Gods," &c., as quoted by Arian writers. This,

in our view, is effectually altering the Scriptures; and in principle is no better than to change words or verses, or even whole chapters. We shall consider this subject more fully when we come to speak of the Deity of Christ. Let it be distinctly understood, however, that we hold to the unity of God in a sense that allows of *but one God*, while those who for other reasons are called Unitarians, openly avow their belief in *two distinct Gods*—a supreme and a subordinate—both of which they love and worship. By this theory the proper unity of God is effectually denied, and it matters little whether we have two Gods or two thousands.

CHAPTER IV.

TWO NATURES OF CHRIST.

It is a prominent point in the doctrine of the Trinity, that Jesus Christ has two natures. We affirm that the pre-existent Word, or Divinity, took man's nature, so that in the person of Christ were united two whole and perfect natures, humanity and Divinity. This Arians deny. They tell us that he has but one nature; that the whole of that nature died and was buried; and that strictly speaking, he is neither man nor God. Making him equal with Moses and pagan gods, does not affect the truth of this assertion. These were finite gods, which, to us, were no Gods at all. The doctrine of the incarnation, or two natures of Christ, is a very important part of the general doctrine of the Trinity. Arians are aware of this; and by them

nothing is more violently opposed than what they are pleased to call "the two nature scheme." Indeed, both parties agree that the determination of this single question turns the scale. If Christ has but one nature, the doctrine of the Trinity is false; but if he has two natures, it is true, Arians themselves being judges. This point, then, should receive special attention. We shall first adduce those Scriptures in which both natures are mentioned in connection, or implied, after which we shall consider his humanity and Divinity in two distinct chapters.

I. Isa. ix. 6—"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." In this text both natures are distinctly brought to view. We have, *first*, the *humanity*—the *child born*, &c.; and, *secondly*, the *Divinity*—the MIGHTY GOD—the EVERLASTING FATHER. Both these characters could not be united in one nature. To say that the son born is the everlasting Father, or, that the mighty God was born, is a perfect outrage to common sense, and little less than blasphemy; but, to say that Christ had two natures, in one of which he was a "child," and in the other "the mighty God," is perfectly rational and consistent.

The Arian exposition of this text is in perfect keeping with their system in general. Kinkade takes it for granted, that there is but one nature, and hence that the "mighty God" was born, and given. He then infers that Christ is inferior and subordinate, because he was born, &c. Now, the truth is, his higher nature never was born; and the subordination indicated by birth and childhood,

belongs mainly, if not exclusively, to his humanity, which alone could be born. In his higher nature he was "the mighty God," unborn and unoriginated.

II. Micah v. 2—"But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be Ruler in Israel; whose goings forth *have been* from of old, from everlasting," or, according to the marginal reading, "from the days of eternity." This is a prediction relative to the birth of Christ in Bethlehem. See Matt. ii., 4th to 12th verses. But, while the birth-place of his humanity is so carefully predicted, we are guarded against the impression that this was his only nature. He was to come forth from Bethlehem, as it respected his humanity, being born in this city of David; but, in his higher nature, he had no birth—his goings forth having been from of old, from the days of eternity.

III. Heb. x. 5—"Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." Here we have the person that came into the world, which was a perfect nature before it came, and the body prepared for the Divinity, which was another nature.

IV. 1 Pet. iii. 18—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in *the flesh*, but quickened by the *Spirit*." The "flesh," or humanity, is here clearly distinguished from the "Spirit," or Divinity.

V. Rom. ix. 5—"Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed forever." The *flesh*, or hu-

manity, was of the fathers, that is, of the seed of Abraham; but this was true only "as concerning the *flesh*; for in his higher nature he is "God blessed forever."

VI. Philip. ii. 5, 6, 7—"Let this mind be in you, which was also in Christ Jesus: Who, being in the *form of God*, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the *form of a servant*, and was made in the likeness of men." On this text, we observe,

1. That in one nature Christ was in the "form of God." This form cannot mean bodily shape, for God is a Spirit, and, therefore, has no body, or bodily form. Again—If the form of God was the form of his body, as Arians tell us, which form is that of a man, then the "form of God" and the "form of a servant," would be exactly the same thing; and Christ, by taking on him the form of a servant, would be only taking the form of God, the same which he already had. On this supposition the text would be utterly unmeaning. The form of God must therefore mean *his nature*—a nature not assumed, but inherent, as is clear from the text.

2. In view of this "form of God," it is said he "thought it not robbery to be equal with God," that is, with the Father. This could not be true of any nature short of supreme Divinity. For a *creature* to assume to be equal with the great Jehovah, would be downright robbery and treason; hence, by the "form of God," we must understand absolute Divinity.

3. This person, in the form of God, took upon him another "form," which must of course differ from the first, namely, the form or nature of a ser-

vant. Here, then, we have two distinct "forms" or natures—the "form of God" and the "form of a servant"—the one equal with God the Father, and the other mere humanity, "the likeness of men."

VII. Heb. ii. 14–17—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;—For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham." Here are two natures, one of which took the other. The Divinity "took on him the seed of Abraham." But it is objected, that the seed of Abraham means only the body, which is not the whole of human nature. We have yet to learn, however, that the children of Abraham were mere bodies without souls.

VIII. Matt. xxii. 41, 42, 43, 44, 45—"While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, *The son of David*. He saith unto them, How then doth David in Spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" The carnal and blinded Pharisees were as ignorant of the true character of Christ, as they were of the nature of his kingdom. Our Lord here endeavors to lead them to the truth, and discover to them his twofold nature. That he was the son of David he did not deny; but quotes a passage where David, when inspired, calls him Lord or Jehovah. He then asks how he could be David's Lord, and also his son. To obviate this apparent difficulty, they must acknowledge the doctrine of the incarnation, which our Saviour intended to teach. Christ was David's God and David's son; but this could not

be true without two natures. His Divine nature was David's God, manifest in the flesh; while at the same time his human nature was "the son of David;" and David knew, being a "prophet," that "God had sworn with an oath to him, that *of the fruit of his loins*, according to the flesh, he would raise up Christ to sit on his throne."—Acts ii. 30.

IX. Rev. xxii. 16—Christ says, "I am the *root* and the *offspring* of David." How could this be true if he had but one nature. Could the nature that created David spring from him as his offspring? or that which sprang from David be his Creator? The only answer to this question is, that Christ had two natures, humanity and Divinity. His human nature was the "offspring of David;" but his Divinity was the *root* of David, the great Creator of all things.

X. John xvii. 11—Christ says, "And now I am no more in the world;" but he says again, John xiv. 25—"If a man love me, he will keep my words, and my Father will love him, and *we* will come unto him, and make *our* abode with him." How can these sayings be reconciled with the notion that Christ has but one nature? The humanity is "no more in the world," having gone up on high, to return no more until the general judgment; but still Christ can come to, and abide with, every obedient Christian. He must therefore have two natures, one of which is in heaven, while the other is ever-present with his saints.

XI. The same doctrine is proved from Mark xiv. 7, compared with Matt. xxviii. 20. In the former Christ says—"Ye have the poor with you always—but me ye have not always." In the latter, he says, to the same disciples, "Lo, I am with you always, *even* unto the end of the world." How

could he say he *was*, and *was not*, always with his disciples, if he had but one nature? The answer is obvious. In the first passage he spoke of his humanity, in the second of his Divinity. The former has long since left the world, but the latter is with us always. Blessed be the Lord for a Divine and ever-present Saviour!

XII. We might easily multiply quotations on this point, but it is unnecessary. With the candid, the above are sufficient; and with the obstinate, and wilfully blinded, additional labor would be thrown away. The doctrine of the two natures of Christ, or the incarnation, is found in almost every book of the Holy Scriptures; and is interwoven with their very texture throughout. They plainly declare that "God was manifest in the flesh"—that "God was in Christ," and that "in him dwelt all the fullness of the Godhead bodily." But as in the days of St. John, so now, there are those who deny this doctrine, and yet complain because we do not fellowship them as the children of God. But how can we, while it is written, "Every spirit that confesseth not that Jesus Christ is come *in the flesh*, is not of God. And this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world."—1 John iv. 3. Again—"This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is COME IN THE FLESH. This is a deceiver and an antichrist.—If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds."—2 John, 6—11.

As it respects the Sacrament of the Lord's Supper, we see no reason why Arians should ever partake of it, especially in connection with Trinitarians. They deny the doctrine of incarnation, and also that of the atonement. We believe both these doctrines, and perpetuate the eucharist as a memorial of our redemption. Now, if we were never redeemed, why use a memorial of the atonement? If an Arian uses this sacrament at all, it must be for other purposes than those contemplated by Trinitarians. In our opinion, it is solemn mockery before God to eat and drink the emblems of our Lord's body and blood, while at the same time we deny the incarnation and the atonement of Christ. On this ground we refuse to commune with Arians. If any wish to use the sacraments for other purposes than those contemplated in the Scriptures, they should do so by themselves, and upon their own responsibility. We wish no part or lot in the matter.

CHAPTER V.

HUMANITY OF CHRIST.

Too little importance has been attached to the doctrine of Christ's humanity, even by some Trinitarians. By many it has been thought sufficient to establish his supreme Divinity; hence, where we have a dozen sermons on that point, and page after page in our theological works, we have little or nothing, comparatively, to vindicate his proper humanity. This we consider a defect in the usual method of treating the subject. The two natures

stand or fall together. If Christ be not man as well as God, then all those Scriptures that speak of his inferiority and dependence, must refer to his Divinity; and he cannot be the Supreme Being. The doctrine of Christ's humanity is therefore, an essential link in the golden chain of truth; and, as no chain can be stronger than its weakest link, it is quite as important to defend this doctrine, as that of his Divinity. Some may have neglected this point, from a fear of being suspected of leaning towards Socinianism; but there is no danger of this, so long as we keep the idea before the mind, that Christ is not only *man*, but also God.

Besides the Scriptures that refer to both the natures of Christ in the same connection, as in the preceding chapter, there is a large class that refer exclusively to his humanity; and another equally numerous that refer solely to his Divinity. Humanity and Divinity are distinct natures; hence, if Christ is both man and God, he must have two natures, and the doctrine of the incarnation must be true. Modern Arians deny that Christ is either man or God. They ridicule the idea of two natures, and deny that the Scriptures are to be interpreted upon this principle. So far as we can get at their real sentiments, they believe that Christ has one compound nature, made up of humanity and Divinity; or, in other words, that he took half his nature from God, and half from the Virgin Mary. That humanity and Divinity are united, we admit; but it is obvious that the union of two natures does not destroy those natures. They are still distinct natures, though not separate. The correctness of this view seems to have struck Mr. Millard, with peculiar force. He saw, that if they were whole and perfect natures while separate, they must be so

when united. Hence, to save his creed, a very nice philosophical distinction is invented. He tells us, that Christ took *half a nature* from each of his parents, and that these two *half natures* make up the one nature of Christ. "He partook," says he, "of his father as well as his mother, yet not a whole complete nature from each."—"To say that a son derives a whole nature from each of his parents, is a great absurdity."—"He also took part (not the whole) of the same."

Now it is easy to see that this distinction is not only unphilosophical, but absurd. The nature of a thing is that assemblage of qualities or attributes which are found in it, or belong to it. Hence in describing the nature of gold, we name over its *properties* as constituting its nature. We say it is a metal, yellow, heavy, ductile, not subject to rust, &c. A single particle of gold has all the nature of gold; a single shot has all the nature of lead; and a dew-drop, all the nature of water. On the same principle, an infant has a complete human nature, as much so as a man, or as all the men on earth. But Mr. Millard says, a child does not derive a whole nature from each of its parents. Well, how then? Do some of the distinguishing attributes of humanity come from one, and some from the other? Is the mortal nature from one and the immortal from the other? or, is consciousness from the father, and memory from the mother? Both parents possess a complete human nature, and a perfect *nature* is derived from both; but as the nature of both parents is the same, the offspring has but one nature. A shot has all the nature of lead, and yet, if two shot, or two hundred, are united, you have but one nature after all.

But Mr. M.'s theory proves too much for him.

He admits that Mary was human, and God Divine. Now, if Christ partook of both these distinct and widely different natures, he must have had two natures; but if he had half a nature from God, and half from Mary, he could have had but half a nature before the days of his incarnation, and yet, with but half a nature, he created the universe, and sustained it for at least four thousand years! But this is not the worst feature of Mr. M.'s half nature scheme. He tells us, in another part of his work, (pp. 108, 9, 17,) that the half nature of Christ that existed before the world began, was actually changed into flesh. Now if a spirit can be changed into matter, or flesh, of course it is no longer spirit; and hence both halves of Christ's nature must have been flesh. He must therefore have been all matter, without any spirit whatever! How much more rational to suppose, that the pre-existent nature remained the same, while as the Scriptures assert, "he took on him the seed of Abraham," or proper humanity. The point of difference is simply this: Arians say Christ has but one nature—a nature neither human or Divine; while we assert that he has two natures, and is both man and God. We propose to show, therefore, in this chapter, that *Christ is in one nature, truly and properly MAN, having a human body and soul, and all the essential attributes of real humanity.*

I. *He was man* CORPOREALLY. 1. He is of the same *substance* as other men. They are matter, so was he. 2. He had the same *physical organization* as other men. We are flesh, blood, &c., "fearfully and wonderfully made," and so was Christ. Even after his resurrection, he said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have." 3. He had the innocent *habits* of man.

He ate, drank, slept, &c., grew in stature like other men, and probably wrought as "the carpenter's son," from the time he was twelve years old, till he entered upon his public ministry at the age of thirty. 4. He was *mortal* like other men. Hence he often became weary, enduring the sufferings that mortality is heir to, and finally finished his life upon the cross.

The same language is used by the inspired writer in describing his death, that is used in reference to other men. Of Abraham and Ishmael it is said, "they gave up the ghost." Job says, "man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" So also in recording the death of Christ; it is written that "he gave up the ghost." Thus

"He dies and suffers as a man,"

and gives the fullest evidence that, so far as his material or corporeal being was concerned, he possessed a whole and perfect human nature.

II. *He was man* MENTALLY. By this we mean that he had the intellectual nature of man, or, in other words, a human soul. This all Arians deny. While some destroy his spiritual nature altogether, others say that the pre-existent nature occupied his body as a soul, and there was no human soul whatever. But it is evident that Christ took perfect humanity; a soul as well as a body, for,

1. The Scriptures speak of the soul of Christ as in no way differing, in its essential nature, from the souls of other men. Hence we read, "his SOUL was not left in hell—my SOUL is sorrowful," &c. It is certain, therefore, that Christ had a SOUL, a term never applied to angels or to super-angelic beings.

2. This soul had all the attributes, powers, and

susceptibilities of other human souls. There is not a single characteristic by which a human soul may be known, that is not found in the soul of Christ. He had will, perception, sensation, consciousness, memory, reason, love, joy, sorrow, and every thing by which we may distinguish a human soul. We must therefore conclude, either that the pre-existent nature of Christ and a human soul are precisely alike, or else that he possessed a human soul. The Trinitarian belief is, that the intellectual nature of Christ, which was so precisely like the soul of man, was really and properly a human soul in connection with the human body.

3. But there are things affirmed of the soul of Christ, that could not be true of his pre-existent nature. We have no evidence that a super-angelic being could be "sorrowful even unto death," much less that it could "increase in wisdom" by a sojourn on earth, as is affirmed of Christ. Arians admit, that Christ had wisdom enough to create the universe four thousand years before his advent; and yet the Scriptures say, he "increased in wisdom" while on earth. Could that intellect which was wise enough to arrange the wondrous machinery of nature, and create seraphim and cherubim, angels and men, grow wiser by visiting our little world which he had created four thousand years before? Could he learn of men, whose intellectual powers he himself had made?

We recollect urging this consideration in a discussion with an Arian minister several years ago. In reply, it was remarked, that in his advent to our world, Christ laid aside or surrendered up his wisdom; and in proof, the passage was quoted in which it is said, "in his humiliation his judgment was taken away;" as if *judgment* here meant *knowledge*,

instead of *justice* or *equity*, which was denied him at the bar of Pilate.

But such degrading notions of Christ can never grow out of the doctrine of the Trinity. Christ had a human soul as well as a human body, and, in connection with these, "dwelt all the fulness of the Godhead." Hence in reference to his human soul, it could be said he "increased in wisdom;" while of his Divinity it is said he had "all the treasures of wisdom and knowledge."

III. *Christ was man* MORALLY. True he had not man's depraved nature; but this is no part of humanity itself. Adam was a man before he fell, and Christ could be human, though perfectly holy. He was a moral being, capable of, and subject to, moral government; "made of a woman, made under the law;" but, being pure like Adam in Eden, he needed not to repent or be regenerated, nor will he require to be judged in the day of general judgment. He is therefore a fit residence for the Eternal Word, who is to come in connection with his immortalized body to judge the quick and the dead. Like Eve, before the fall, he was tempted; "yet without sin." As a human soul he had a God; was dependent upon God; obeyed God; belonged to God; grew in favor with God; worshipped God; prayed to God; and ascended to God—a human soul and immortal body—the "first fruits of them that slept."

IV. Relationships are referred to in the Scriptures, as existing between Christ and man, that could not have existed without proper humanity. Christ was "the Son of God," as it respects his pre-existent nature, (as the term Son is already defined,) but at the same time that he was "the Son of God," he was "the Son of man." This was a common

name for man. Ezekiel is called the "son of man" about ninety times in the Scriptures, and our Lord about eighty-four. When God addresses Ezekiel as a "son of man," this title is understood to designate his origin—to keep before the mind his true character and mortality, distinguishing him from the higher orders of intelligences. The relationship fully implies the humanity of Ezekiel. What then are we to understand by the phrase, when Christ is called the "Son of man?" Does it not clearly imply *his* humanity? In what sense could he have been "the Son of man," without proper humanity? The same conclusion would follow from the fact, that Christ was the "Son of David," which he could not have been without real humanity.

V. Christ was known as man by those who lived at the time of his advent, and had the best opportunity for obtaining correct information respecting him. Hence we read—"This *man* receiveth sinners"—"never *man* spake like this *man*"—"come see the *man* which told me all things"—"a *man* that is called Jesus made clay"—"if this *man* were not of God he could do nothing," &c. It is evident, from such language, that he was considered as possessed of real humanity, by those who saw and heard him.

VI. The inspired writers say Christ was *man*. "Behold the *man* whose name is the BRANCH"—"a *man* of sorrows"—"after me cometh a *man*"—"but this *man* when he had offered one sacrifice"—"this *man* hath an unchangeable priesthood"—"a *man* approved of God"—"through this *man* is preached unto you the forgiveness of sins"—"grace which is by one *man* Jesus Christ"—"by *man* came also the resurrection from the dead," &c. Now, if Christ

were not in one nature man, why do the Scriptures call him so? and what could have been better calculated to mislead us, than the use of such language?

VII. Our Lord himself asserts his humanity. He says, "Had I not done among them the works which *none other man* did, they had not had sin." Again, "Now ye seek to kill me, a *man* that hath told you the truth." Thus the Saviour endorses the opinions expressed by his Prophets and Apostles, and by others who saw and heard him, by declaring, in the most plain and unequivocal manner, that he was "MAN;" or that he possessed a human nature.

VIII. Without humanity Christ could not have made an atonement for sin. The law was broken by man, and the penalty was due to man, and must fall upon humanity, though it might be connected with Divinity. But Christ *did* make an atonement for us. "The Lord hath laid on him the iniquity, of us all"—"he hath borne our griefs, and carried our sorrows"—"he was wounded for our transgressions"—"he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." He must, therefore, have been possessed of proper humanity.

IX. According to the law of Moses, (Lev. xxv. 25,) the redeemer of a forfeited inheritance must be a *relative* or *kinsman*. Now the human family are represented as having forfeited the heavenly inheritance, and Christ comes forth as their *Redeemer*. If, then, the antitype answers to the type, Christ must have been our kinsman or relative, and consequently of our nature. "Christ hath redeemed us from the curse of the law, being made a curse for us," and "he is not ashamed to call us brethren."

X. Christ was "in all points tempted like as we are."—How could this be true without humanity?

There are a thousand temptations peculiar to humanity alone ; and, indeed, we know not that any other nature can be tempted at all. We know not that devils or lost souls can be tempted ; and as to the righteous dead, and holy angels, we have reason to believe they are now forever beyond the reach of temptation. If so, a super-angelic being certainly could not be tempted. But Christ was "in all points tempted like as we are ;" therefore he must have had a nature that could be tempted, or, in other words, he must have had a human nature.

XI. It was necessary that Christ should possess perfect humanity, in order to demonstrate, in his own person, the possibility of human resurrection. In the 15th chapter of First Corinthians, Paul argues the general resurrection of the human family, from the resurrection of Christ. Now, on the supposition that Christ had not perfect humanity, nothing could have been more fallacious than the Apostle's argument. If he had but one nature, and that nature was above angels, it was sophistical in the extreme to refer to him as a specimen of *human* resurrection ; as his resurrection furnishes no proof whatever that any *human* being ever has risen, or ever will arise from the dead. Had there been Arians at Corinth, they might have replied, "We know that Christ rose, but he was super-angelic, and had no human nature ; therefore, his resurrection is no proof that human beings will, or can arise."

But the Apostle considered him a true specimen of human resurrection—a pledge and proof of the resurrection of all men. He must, therefore, have possessed perfect humanity. Again ; Paul speaks of Christ, as "the first fruits of them that slept." The

“first fruits,” literally, consisted of the first ripe fruits, or grain, that was gathered from the approaching vintage or harvest; and was presented as a thank-offering to the Lord. They were of course of the same nature of the harvest that was to follow. Now Christ is the “first-fruits of them that slept,” and the harvest that is to follow is the general resurrection. But if Christ had not a human nature, nothing could have been more unfortunate than the Apostle’s metaphor. Could the “first fruits” be of one nature, and the harvest of another? Could Christ be the first-fruits from the dead, unless he had the same *nature* of the dead? It is evident, therefore, that he was *man* as well as God, and in that humanity he entered the tomb, conquered death in his own dominions, and “triumphed o’er the grave.”

“Then first *humanity* triumphant,
Passed the crystal ports of light,
And seized eternal youth.”

XII. We might argue the humanity of Christ from his character as *Mediator*;—from the fact that he is our *pattern* or *example*; and from various other considerations; but if the above arguments fail to establish the truth, it would be useless to add others. We have shown that he was man, *corporeally*, *mentally*, and *morally*. We have also proved his humanity from the fact, that he was the “son of man” and the “son of David.” He was known as man by those best acquainted with him while on earth—called a man by the Prophets and Apostles—calls himself a man—suffered the penalty of the law due only to man—is our Redeemer, and therefore our relative and brother—was tempted as none but men could be tempted—and is adduced by St.

Paul as a specimen and proof of human resurrection. We are constrained, therefore, to believe that he had a *whole* and *perfect* human nature, and to adopt the sentiment of 1 Tim. ii. 5.—“There is one God, and one Mediator between God and men, the MAN Christ Jesus.”

CHAPTER VI

DEITY OF CHRIST.

HAVING shown that Jesus Christ is really and properly man, possessing a whole and perfect human nature, we shall now proceed to prove that *he is verily and really God*. On this point we wish to be very plain and explicit. When we say that Christ is God, we do not mean that his humanity is God, or that flesh and bones are Divinity; but that in union with the human body and soul of Christ, there existed the eternal “WORD;” the second person in the Godhead; of the same substance, power, and eternity with the Father and the Holy Ghost. Hence when we say that Christ is God, we refer solely to his pre-existent nature.

Neither do we consider him a created and finite, a subordinate God, as do Arians; but the Supreme Being: Jehovah; the Creator and Sovereign of the Universe. On these points we have often been misrepresented. Arians have charged us with believing that Christ’s humanity was Divine, and have then urged that according to Trinitarians, God was born, carried down into Egypt, baptized by John, &c. This argument may be found in almost

every Arian work, and is very popular with Arian preachers.

Now, if we asserted that Christ had but one nature, which nature was Divine; or that having two natures his *humanity* was Divine; the above objection would be valid. But if, as we constantly maintain, Christ had two natures, humanity and Divinity, then the former could be born, carried into Egypt, baptized and crucified, without predicating any of these of Divinity.

Although we have already stated the Arian doctrine in a summary manner on page 12, it may be important more fully to set forth their views of the origin and character of Christ in the present connection. In so doing they will be allowed to speak for themselves. Kinkade says, "the Mediator is ten thousand times greater than all the men on earth and all the angels in heaven, and the *next greatest* being in the universe to God the Father"—p. 38. "I think Christ a *created being*"—p. 133. "The plain truth is, that the pre-existent Christ was the first *creature* that was born into existence"—p. 117. "He is God's Son, not in the sense that Isaac was the son of Abraham, but in the sense that Adam was the son of God." Here it will be perceived that Mr. K. is endeavoring to account for the *origin* of Christ, as well as to determine his relative dignity and true character; and in this effort he asserts that he came into being in two ways—by *creation* and by *birth*. If he had said that God the Father created Christ before the world began, and left the matter there, we should all have understood him; but when he talks of the pre-existent nature of Christ as having been "born into existence," we know not what he means. Does he really think the pre-existent nature of Christ was

“*born*” in heaven, before the world began? Is this what Arians mean, when they assert that Christ was “brought forth,” or that he was a “natural son,” before time began? This seems to be the fact. They think he has but one nature, super-human and super-angelic, and before men or angels; but that he is, after all, but a *creature*; and that he originated by being “brought forth” or “born into existence,” before the foundation of the world.

If the reader should suspect a distinction between creation and birth, he must look to the Arian philosophy to unlock the “mystery.” Trinitarianism furnishes no key to it. On the other hand, this singular theory involves us in a labyrinth of difficulties. Birth always implies *parents* and *natural generation*, (the conception of the virgin Mary excepted,) hence to say that the pre-existent nature of Christ was “born” in heaven before the creation of the world, would be to assert by implication that there is a family of Divinities in heaven—Father, Mother, and Son! This we should call Polytheism.

But it may be asked, “Do they not hold to the Divinity of Christ? They say that they do, nay more, that they believe him to be *all-Divine*.” Very true, and yet they deny the proper Divinity of Christ. They use the term “*divine*” in an accommodated sense, as we call a sound theologian a *divine*; or merely to signify purity or holiness; but when the question of Christ’s proper Deity is proposed, they steadfastly deny him this honor. They use the term *divine*, as they apply it to Christ, to signify something falling infinitely short of the Godhead—something finite, inferior, and dependent. In this sense only do they admit the Divinity of

Christ. But to return. The principal arguments in favor of the Arian scheme, are drawn from Col. i. 15, and Rev. iii. 15. In one of these passages, Christ is called "the first-born of every creature;" and in the other, "the beginning of the creation of God." From these it is inferred, that Christ must have been created. When it is shown that Christ is both man and God, from the general language of the Scriptures, the reply is, "he is called man, but he was not really man; he is called God," &c. ; but, when only two passages are to be found in all the Bible, that speak of Christ as a creature, the evidence is considered conclusive. Suppose he was plainly called a creature, (which is not the case in either of the above texts,) would it be certain, therefore, that he was literally created? The language is figurative: and the import of both texts is the same. The "first-born" among the Jews were considered as *superior*; and were entitled to privileges which others had not. Hence, in figurative language, the terms "first-born" or "beginning" would often be used as a *title of superiority*, and in this sense was applied to God himself. The Jews term Jehovah *becovo shel olam, the first-born of all the world, or of all the creation*; to signify his having created or produced all things. In the same sense Christ is called "the first-born of every creature," "the beginning of the creation of God," to signify his superiority; and to point him out as the pre-existent and eternal Author of all things. Hence it is said, "he is before all things, and by him all things consist." Again—It is a well known principle in the interpretation of any written document, that if a sentence seems to conflict with the general tenor, it must be so understood, as to harmonize with the main design. The same

rule must be respected in the interpretation of the Scriptures. If then, there are two passages that seem to represent Christ as a creature, and two hundred that represent him as the uncreated WORD, the Creator of all things; we must interpret the few so that they will agree with the many. On this principle we must either understand the above texts as we have explained them, or set aside scores of others that assert his proper Divinity. We are obliged, therefore, to reject the notion that Christ is a creature, not only because there are but two passages that *seem* to favor it, but because those passages are figurative; are easily interpreted differently, and *must* be so interpreted, or contradict more than two hundred other passages, some of which we shall presently adduce.

In establishing the supreme Divinity of Jesus Christ, it will be necessary to pursue, to a great extent, the usual course. The attributes predicated of him in the Holy Scriptures, are the best evidence of his Divinity. Our knowledge of things in the natural world is confined to their *qualities*. We can discover a difference between marble and silver, not because we see a difference in their essence, but from a difference in their attributes, such as weight, hardness, color, &c. For example, if two pieces of metal are put into our hand, in order that we may tell what they are, we feel their weight or hardness, look at their color, perhaps heat them or hammer them to develop their qualities, and then judge. When we find a substance that possesses all the attributes of gold, and no others, we identify it as gold; and the evidence arising from the presence of those attributes, has all the strength of demonstration. What we have said of this evidence, as it respects material things, is equally true

in the universe of mind. We know nothing of spiritual beings beyond their attributes. Of their essence we are totally ignorant. Conformably to the same principle God has revealed himself to man. Of his essence as a spirit we know nothing; but the Scriptures attribute to him certain *properties*, or *qualities*, usually called *attributes*, which belong to him alone, and distinguish him from all other beings. By these attributes or perfections we become, to some extent, acquainted with his nature. Were there no essential attributes which distinguish the Divine Being from every thing else, there could be no God, or if there were, we should be unable to distinguish him from the works of his hands. If, then, we find from the Scriptures that certain attributes belong to God, and to him only, and at the same time find that all these attributes belong to Christ, the conclusion is irresistible, that Christ and God are one Being. Arians are aware of the conclusiveness of this method of reasoning, hence they labor to show, either that the attributes of God do not belong to him alone, or if they do, that they are not found in Jesus Christ. They tell us that two beings may have "all power" or omnipotence at the same time; that omnipresence belongs even to the Devil, and is not peculiar to God; and that neither omniscience or eternity belong to Christ at all.

All these points will be duly considered as we proceed. For the present we wish only to show the principle on which we conduct our reasoning upon the attributes of Christ—a principle which will lead us infallibly to the truth in all our researches, whether in the material or spiritual world.

There are certain attributes which belong to God only. To deny this, would be to contradict both

philosophy and revelation. Now we affirm that the same attributes that belong solely to the Supreme Being, are found *also* in Jesus Christ. If these two points can be established, the Deity of Christ must necessarily follow.

I. GOD IS A SPIRIT WITHOUT BODY OR PARTS. This is denied by Arians generally. Most of them believe there are two bodies in Heaven, namely, the body of God, and the body of Christ—that God is literally seated on a throne, and that Christ sits at his right hand. Kinkade has a chapter of fifteen pages, to show that God has a body like man. Chadwick says he is “prepared to defend” this sentiment; and Elder G. Fancher says, “God has a body, eyes, ears, hands, feet, &c., just as we have.” Millard evidently holds to the same creed, and Elder L. Perry says, in a letter in our possession, “I believe HE IS A BODY, SIR.” Kinkade says, “ears, hands, and eyes, are part of an intelligent ruler, and if God have none of these he cannot hear, handle, nor see us.”

To show that God has “nearly all the members of the human body,” he quotes the following texts:—“The *eyes* of the Lord are upon the righteous, and his *ears* are open unto them that cry. The *face* of the Lord is against them that do evil. I will turn my *hand* upon thee. He shall gather the lambs with his *arm*, and carry them in his *bosom*. His *garment* was white as snow, and the *hair* of his *head* like the fine wool; his *throne* was like the fiery flame and his *wheels* as burning fire.” From these it is inferred that God has eyes, ears, face, hands, arms, bosom, garments or clothing, head, hair, &c. But if these texts are to be understood literally, we must not stop here. We must not only represent God as resembling an aged man:

but as actually riding in a carriage, and gathering the lambs in his bosom ! Instead of understanding figurative language as such, Arians make it all literal ; and thus originate some of the most absurd notions, that were ever uttered in any Christian land.

In figurative language the eye sometimes denotes wisdom, or providential care, the ear attention, and the hand strength ; but if we were to speak of “ the strong *arm* of the law ” in the hearing of an Arian, he might infer that the law had an arm, and perhaps “ nearly all the members of the human body.” This theory represents God as incapable of seeing or hearing without the medium of ears and eyes ! But does sound go from earth to heaven ? and does God hear a secret prayer with natural ears, and a thousand of them at the same time ? If God sees with natural eyes, can he see all around him or on the opposite side of the earth ? It may be wrong to dwell upon such palpable nonsense, and we drop the subject by briefly stating two objections to the Arian sentiment.

1. *To give God a body is to contradict one of the plainest declarations of the word of God.* Christ says, “ God is a spirit,” and “ a spirit hath not flesh and bones.” Now, if a spirit hath not flesh and bones, of course it can have no eyes, ears, hands, or feet, or any members or parts of a material body. By *body* we always understand *matter* in some form, as opposed to spirit. The term is applicable to nothing but matter ; therefore if God is a spirit, he cannot be matter ; and consequently has no body or parts. On the other hand, to assert that God “ is a body,” is to make out a material God, and to deny that God is a spirit. Hence this feature of modern Arianism, is no better than Atheism. But

Arians tell us that God's body is a "spiritual body," by which they mean a sort of *body* that is nothing but *spirit* after all. This is an unscriptural invention. A spiritual body is a human body immortalized. Hence it is said of the human body, "It is sown a natural body, it is raised a spiritual body"—1 Cor. xv. 44. The material body of Christ was, therefore, a spiritual body after the resurrection, and yet it had flesh and bones, and was matter as much as it was before. All bodies will be spiritual after the resurrection, and yet they will all be material. It is useless, therefore, to assert that God's body is a spiritual body, for if this be true he must be matter and not spirit, and Christ must stand corrected by Arians.

2. *To give God a body is to deny his omnipresence.* Hence Arians generally follow Kinkade, and deny that God is every where present. He is very frank in the avowal of this doctrine, as may be seen by consulting his book, p. 157. If God is a body, of course he cannot be every where present. It cannot, therefore, be true that he "fills heaven and earth," as he has declared;—that "in him we live, move, and have our being;" or that he "fillet all in all." We must, then, either disbelieve those Scriptures that ascribe universal presence to God, or reject the notion of a material Deity. We prefer the latter. God is revealed to us as an omnipresent God; and, as before said, any theory that robs him of his spiritual nature, and consequently of his attributes, is no better than Atheism itself. "God is pure spirit, unconnected with bodily form or organs, the invisible God whom no man hath seen or can see, an immaterial, incorruptible substance, an *immense mind*, or intelligence, self-acting, self-moving, wholly above the perceptions of bodily sense, free

from the imperfections of matter, and all the infirmities of corporeal beings, far more excellent than any finite and created spirits, and therefore styled "the Father of spirits," "the God of the spirits of all flesh."

If God is a spirit, he is not matter or body, and consequently has no parts. Nothing can have *parts* that is not susceptible of division; for a *part* is such only in reference to a *whole* of which it is a part; and always implies divisibility. Spirit is not divisible, and consequently has no parts. Hence we never speak of half a spirit, half a joy, or half a sorrow. If, then, "God is a spirit," he is necessarily incapable of division, and must be "without body or parts."

II. GOD IS THE REAL AND ONLY CREATOR. The Scriptures ascribe the work of creation to God and to Christ; and from this we argue that Christ is God, "manifest in the flesh." Arians are therefore obliged to deny the work of creation to one or the other of these, or to admit Christ's Divinity. Accordingly they usually assert that the Father never created any thing, except the Son; and that Christ created all things as God's representative or agent. It will be necessary, therefore, to show, in the first place, that God is the real and only Creator.

1. Moses says, "In the beginning God created the heavens and the earth." David says, "The heavens declare the glory of God, and the firmament sheweth his handy work"—that the heavens are "the work of his fingers." Paul says, "He that built all things is God—the living God that made heaven, and earth, and sea, and all things therein."

The whole account of creation clearly shews that God alone is the Creator. "And God said, Let there be light: and there was light." "He spake,

and it was done." "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." "And on the seventh day God ended his work which *he had made*; and he rested on the seventh day from all his work which *he had made*. And God blessed the seventh day, and sanctified it; because that in it he had rested from all *his work* which *God created and made*." Who would suppose, from this account, that an inferior being, altogether distinct from God, was the true Creator?

2. But at the same time that the Scriptures teach that God, and God alone, is the Creator of all things, they teach that *Christ created all things*. "All things were made by him, and without him was not anything made that was made." "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist." Now, as the Scriptures teach that God created all things himself, and yet affirm that Christ created all things, it follows that Christ is the God spoken of by Moses, "manifest in the flesh."

3. In reply to this argument, it is asserted, as above stated, that Christ, a creature, created all things as "God's *agent*;" and hence, that God and Christ may both be considered as Creators, God as the principal, and Christ as the agent. But this agency scheme is liable to the following objections:—

(1.) There is not the least vestige of any such doctrine in all the Bible.

(2.) It directly contradicts the account of creation

as given by Moses in the book of Genesis. Here the work of creation is attributed to God alone, without any reference to a finite and created agent.

(3.) If Christ created all things as God's agent, then God is not in reality the Creator ; for he never created anything. We shall then be bound to the conclusion, that God "said" by an agent, "saw" by an agent, "blessed" by an agent, talked to Adam and Eve by an agent, and, to cap the climax, that he "rested" on the seventh day, because his agent had finished his work ; or, worse still, that he rested by an agent. Absurd as this may seem, it necessarily follows if the agency scheme be true, and the work of creation was the work of a creature, and not the work of God. Of course, then, God did not create the heavens and the earth, and is not in reality the Creator of all things.

(4.) A being that can create a spire of grass, can have no limit to his power. Now, if God has an agent who created the material universe, and all the angels of light, he is of course, omnipotent, and there are two beings of infinite power. But this is impossible ; and we are obliged to conclude, that Christ is not an agent, but the omnipotent God himself, the Creator of all things.

(5.) If Christ created all things as God's agent, he must have created them *for* God ; as an agent never transacts business for himself, but for his employer. But the Scriptures declare, that "all things were made *by him* and *for him*," therefore he could not have been an agent creating for another.

(6.) This agency scheme represents Christ as creating himself. True, Kinkade says, "he is *perhaps* the only being that God ever made without doing it through an agent or instrument," but this "perhaps" theory does not do away the logi-

cal consequence of the agency scheme. Other Arians, much wiser than Kinkade, endorse the whole system, and deny that God can create without an agent. Rev. L. Perry says, "for God to work *without means* is contrary to the known laws of his operations." According to this plan, then, Christ must have been created first, to act as God's agent in creating the rest. But God cannot work "*without means,*" by which Mr. P. means an agent, and yet there was no agent. Who then created Christ? God had no "*means,*" and could not "work without them;" therefore, God did not create him. If, then, he was created at all, he must have created himself.

On the supposition that Christ was a creature, we can prove from the Scriptures that he created himself. It is said, "*All things* were made by him, and without him was not any thing made that was made." Now, if Christ is a "thing," or creature, he must have been made by himself; for "*all things* were made by him." Again—"Without him was not anything made that was made." But if Christ was "made," as Kinkade affirms, he was made by the power of Christ, for this text says, nothing that was made was made without him. If, then, he was made at all, he made himself. But as this is impossible, we must conclude that the agency scheme is imaginary, and that Christ the "WORD," was never made, but is the eternal and infinite Creator.

(7.) Christ is represented as "upholding all things by the word of his power," and we are told, that "by him all things consist." Now, Arianism teaches, that Christ is God's agent; has but one nature; and that the whole of that nature actually died and was buried. Who then upheld all things

while the agent was dead? Were the affairs of the universe managed by a dead being, confined in the tomb of Joseph? If it be said that God took the helm of government while the agent was dead, then government and preservation have been shifted from Christ to God, and back again to Christ; and God has been at work without an agent. If neither held the reins, then chance is as good as direction, and the strongest arguments against Atheism are overthrown. Such are the absurdities of error. The difficulties of the Arian creed have given birth to a scheme which throws the infinite Jehovah into the background, and ascribes the glory of creation to a finite creature;—a creature that was mortal and actually died! We have no way to avoid the contradictions and absurdities of this modern invention, but to adhere closely to the old-fashioned and scriptural doctrine, that “In the beginning God created the heavens and the earth.”

4. We hold, with Moses, that God created all things, and with John and Paul, that Christ created all things. But instead of making one the principal, and the other an agent, we believe the “God” of Moses, and the “WORD” of John, are the same Being; for Paul says, “God was manifest in the flesh,” and John says, “the Word was God.” This doctrine agrees with the Mosaic account of creation; harmonizes with the New Testament account; ascribes the glory of creation to God, to whom it belongs; and instead of making Christ a finite mortal, who, after having created himself, created the universe, gives him his true scriptural character, as “the true God and eternal life.” The sum of the entire argument is this: God created all things absolutely and alone; but the pre-existent WORD,

or Christ, created all things, not as an agent, but for himself; therefore, the WORD, or Christ, is God.

III. THE DEITY OF CHRIST FOLLOWS FROM THE FACT THAT HE IS THE ETERNAL BEING.

1. *God, and God only, is eternal.* He declares that he is "the first and the last," and is styled "the high and lofty One that inhabiteth eternity." He fills the whole round of boundless duration, being unoriginated, and without beginning or end. None but Atheists will deny this doctrine. It is equally true that *no being but God* is eternal; as all creatures had a beginning, and consequently did not exist before that beginning. If, then, it can be shown, that Christ is eternal, it cannot but be true that he is verily and really God. This is one of the most difficult points Arians have to manage. We have heard the same persons say he was neither created or eternal. Most Arians are afraid to say whether he had a beginning or not. Some admit the eternity of Christ, and yet deny his proper Divinity. Elder O. E. Morrel says, "he is of the same *eternal* nature and essence with the Father," and yet he believes he is no more Divine, properly speaking, than an angel or a man. Mr. Perry also says, "he is not created," and yet denies that he is Eternal, or truly Divine. Leaving these teachers to agree among themselves, if they can, we shall proceed to prove *the eternity of Christ*.

1. In one nature Christ existed before the time of his advent. John says, "He was before me," and yet John was born six months before the humanity of Christ. Paul says, "Neither let us tempt Christ as they also tempted;" but this temptation was 1,400 years before Christ came in the flesh. Christ says, "Before Abraham was, I am;" and speaks of the glory he had with the Father,

“before the world began.” These sayings cannot be true of the humanity of Christ, for that did not exist before creation, before Abraham or Moses, or even before John. There must, therefore, have been another and a distinct nature that did exist “in the beginning.” Most Arians admit the pre-existence of Christ; but instead of holding to two natures, they hold that the pre-existent Word was made flesh, not by being clothed with humanity, but by actual change of substance; the *Spirit* becoming flesh, being born, dying, &c.

We have already noticed this theory in *Chapter V.*, but we may here add, (1.) That the Scriptures plainly shew in what sense “the Word was made flesh;” namely, that “he took on him the seed of Abraham.” (2.) It is not possible for a spirit to become matter and die. It is therefore certain, that no such transformation ever took place, and that Christ’s Divinity existed before the world began, and is entirely distinct from his humanity.

2. Christ says, “I am the first and the last.” If he was the first, there was no being in existence before him. He is consequently the oldest of all beings, and must be eternal. But the Father says, (Isa. xlv. 40,) “I am the first,” &c. God says *he* is the first, and Christ says *he* is the first; and, as they cannot both be first as two distinct beings, they must be merely distinct *persons* in the same eternal Being or Godhead.

3. The Prophet Micah says of Christ, “His goings forth have been from of old, from everlasting;” or “from the days of eternity.” Paul says, “he is before all things”—“the same yesterday, to-day, and forever.” John says, “In the beginning was the Word.” If he was in the beginning, he must have existed before the beginning; if before the

beginning, he must have been without beginning, and that which is without beginning must be eternal. Christ must therefore be eternal.

4. To deny the eternity of the Son, would be to deny the eternity of the Father. One relation can be no older than the other. If there was a time when the Son did not exist, there was no Father at that time ; as the Father is such only in reference to the Son. The Father was not the Father before the Son existed ; therefore, if the Son is not eternal, the Father is not.

Now, as God is the only Eternal Being in the universe, and *Jesus Christ is eternal*, it follows that Christ is the Eternal Being ; the God whose throne is forever and ever.

IV. GOD, AND GOD ONLY, IS OMNIPOTENT.—1. He styles himself “the Almighty God,” a title that clearly imports his unlimited power. His omnipotence is displayed in the work of creation, for “he spake, and it was done ; he commanded, and it stood fast.” At his word a thousand worlds start from the slumbers of non-existence, and the mighty wheels of nature begin to roll. Another fiat, and earth, sea, and sky, are full of life. “The pillars of heaven tremble, and are astonished at his reproof.” “He hath measured the waters in the hollow of his hand, meted out the heavens with a span, comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.” “He shaketh the earth out of her place, and the pillars thereof tremble ; he commandeth the sun, and it riseth not : and sealeth up the stars.” “Lo, these are but parts of his ways, but how little a portion is known of him, and the thunder of his power, who can understand ?”

2. But while the Scriptures are thus explicit in

asserting the infinite power of Jehovah, they are equally clear in teaching *the omnipotence of Christ*. He is called the "Most Mighty," Psa. xlv. 3; "the Mighty God," Isa. ix. 6; and "the Almighty," Rev. i. 8. He says, "All power is given unto me in heaven and in earth," and his omnipotence is seen in the works of creation and providence. "All things were made by him," and he "upholds all things by the word of his power." To suppose that there are two beings of infinite power, is absurd; as they must necessarily limit each other, and one or the other must be finite. But the Scriptures represent the Son as omnipotent, as well as the Father; hence it is clear that they are one Being; and that God exists under the personal distinction of Father, Son, and Holy Ghost.

In reply to this argument Arians assert that God *delegated* his power to Christ; and it is only as a delegate, or agent, that he is omnipotent. In support of this theory, they quote the passage—"All power is *given* unto me," laying great stress on the word "*given*." If this text proves that Christ's power was derived, a similar passage will prove the same thing of the Father. It is written, Acts i. 7, "It is not for you to know the times or the seasons which *the Father hath put in his own power*." Now, instead of supposing that omnipotence was given to a creature, or that God literally put things in his own power, it is obvious that these passages mean nothing more than that Christ and the Father *possess* unlimited power, both in heaven and in earth; not by delegation, but inherently. Christ cannot be omnipotent by delegation, because, (1.) Omnipotence is an incommunicable attribute of Deity. God cannot make a creature omnipotent, for to do so would be to create a God, and destroy his own

existence. (2.) If God delegated infinite power to a creature, he himself must have been destitute of that power ; and not the Almighty God. It is not possible, therefore, that Christ was omnipotent by delegation. Even some Arians have acknowledged this. Mr. Perry says, in his written discussion, that “ no power was delegated or given to Christ to create the world.” But how he can reconcile this with the idea, that Christ is a *creature* and an *agent*, is more than we can tell. The concession shows, however, the discord that prevails in the Arian ranks ; and also, that the notion of delegated omnipotence is far from being satisfactory to some of the leaders of that sect. As Scripture and reason are against this theory, we reject it as an invention of men ; and maintain that Christ is, of himself, a being of infinite power ; and consequently the self-existent and eternal God.

V. GOD, AND GOD ONLY, IS OMNISCIENT.—1. By this we mean that he has universal knowledge, or is infinitely knowing. “ Known unto God are all his works from the beginning of the world.” “ O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising ; thou understandest my thoughts afar off. Thou compasses my path and my lying down, and art acquainted with all my way. For there is not a word in my tongue but lo, O Lord, thou knowest it altogether.” “ Hell is naked before him, and destruction hath no covering.” “ Great is the Lord, his understanding is infinite.” No created or finite being can possibly be infinite in any of his attributes ; hence infinite knowledge must belong exclusively to the uncreated and infinite God.

2. *But Jesus Christ is omniscient.* This is inconsistently denied by Arians. They assert that God

delegated omnipotence to Christ, and yet that he was not omniscient. But how could this be? Could Christ have "all power in heaven and in earth," without having all knowledge? It has been said, with great justice, that "knowledge is power;" because the power of all finite beings, to say the least, depends to a great extent upon their knowledge. This principle will hold good in reference to Christ, on the supposition that he is a creature. If he was limited in knowledge, he must have been limited in power; as no being can act beyond his knowledge. But Arians represent him as a being of very limited mental capacity—increasing in wisdom by a residence on earth—infinately inferior to God in knowledge, and yet having infinite power!

It is alleged, from Matt. xxiv. 36, that Christ did not know when the day of judgment would be. If so, how can he adjust the affairs of his mediatorial kingdom, and of the universe, preparatory to that day? Is He, who is to judge the world, ignorant of the period when he is to do it? In respect to the above text, we remark,

1. That it has no reference whatever to the day of judgment. The topic, on which our Lord is discoursing, is the destruction of Jerusalem; hence he refers to the prophecy of Daniel respecting that event, and says, "When *ye* shall see those things come to pass, know that it is nigh, even at the door. Verily, I say unto you, that *this generation* shall not pass, till all these things be done."—Mark xiii. 29.

2. It is by no means certain that Christ intended to disavow his knowledge of the time when Jerusalem should be destroyed. The phrase, "neither the Son," is found only in Mark; and many eminent critics consider it spurious.

3. But even if it be genuine, the term *Son* must here refer to the human nature only. Christ was the Son of God in both natures, considered as distinct. Hence, when referring to either of these natures, it was necessary to call it the Son. As to the term Father, it would be natural if Christ spoke of his human nature only, that he should designate the Divinity by the use of that term; as his own Divine nature is called "the Everlasting Father,"—Isa. ix. 6, and the whole Godhead is called the "Father of all." Eph. iv. 6. As a human being, then, Christ could say, "Of that day, and that hour, knoweth no *man*, no, not the angels which are in heaven, neither the Son, [as a '*man*,'] but the Father;" that is, the Divinity. As God, Christ certainly knew all about this event. He laid down all the particulars relative to it, declared that one stone should not be left upon another, and all his predictions were fulfilled to the very letter. How is it, then, that he, in whom dwelt all the fullness of the Godhead, did not know this small matter? and yet Daniel had known and foretold the time, hundreds of years before? See Daniel ix. 24, &c.

It is evident, therefore, that if Christ disavows a knowledge of the time of this event, he does it only as man. In this sense the text might be true, but, of his Divinity, it could not.

One of the distinguishing characteristics of Christ's nature as man, was a capability of progressive advancement in knowledge. "Jesus increased in wisdom." Now, although we maintain the Supreme Divinity of Christ, we do not suppose that the incommunicable attributes of Deity, were imparted to his human nature. As a human being, Christ was neither omnipotent, omniscient, omni-

present, or eternal. He had a human soul as well as body, and this soul "increased in wisdom" like other souls. Now, all that the human soul of Christ knew respecting future events, must have been communicated to it by the Divinity. As man, then, he might have known all that was to take place relative to Jerusalem, excepting the *time*, a knowledge of which was not communicated.

That Christ often spoke in reference to his humanity and Divinity, as distinct from each other, is certain. As man he could say, "I am no more in the world—me ye have not always;" but, as God, he says, he will "make his abode with us"—meet "where two or three are gathered together in his name," and be with his disciples "always, even unto the end of the world." So also, as man, he could say he knew not the day nor the hour when Jerusalem should be destroyed; while, as God, he knew all things.

Both Kinkade and Millard object to this view of the subject, as implicating Christ in the charge of prevarication and falsehood. Their position is, that if Christ knew a thing in any sense, he could not in truth say he did not know it. But suppose we apply this rule to some other sayings of his, and say, if Christ is with us always in any sense, he could not say, "me ye *have not* always." Would not the objection be equally reasonable? Christ says he *is*, and *is not*, with us always, because as God he is with us, while, as man, he has gone into heaven. So, as man, he was finite in knowledge, while, as God, his understanding was infinite. To illustrate their position, both the above writers compare Christ to a man, one of whose eyes is defective; and allege, that if he sees a thing with one eye, he cannot say he does not see it; therefore, if

Christ knew a thing in one nature, he could not say he did not know it. In the case of the man with one eye, there would be falsehood; but the case of Christ is widely different. The man has but one intellect that could possibly know a thing; hence, if he denied seeing a thing, the same intellect that saw must deny that it saw, simply because it had but one eye to see with. But in the case of Christ there were two intellects, the Divine and infinite Spirit, and the human soul; hence, if the Divinity *only* saw a future event, it would not be falsehood for the humanity to say it did not know it. If the man in the Arian illustration had two distinct souls, one of which saw with the right eye, and the other with the left, the soul that had the blind eye could say, "I cannot see," though the other soul had the most extended and perfect vision.

4. To say that the Divine nature of Christ did not know this matter, is to contradict numerous Scriptures that represent him as omniscient. "Jesus did not commit himself unto them because *he knew all men*, and needed not that any should testify of man, for *he knew what was in man*." "Jesus knew from the beginning who they were who believed not." "The word of God is quick and powerful, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in HIS sight; but *all things* are naked and open to the eyes of Him with whom we have to do." Without infinite knowledge, Christ could never have created the universe, neither could he now "uphold all things by the word of his power." Much less would he be qualified "to be the Judge of quick and dead." But he is to judge the secrets of men's hearts—to bring every work into judgment, with *every secret thing*—to bring to light the hidden.

things of darkness, and make manifest the counsels of the heart. Can he do these things without infinite knowledge? Most certainly not.

In the 2d of Colossians, we read of "the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." Here the Apostle speaks first of God, by which he means the whole Godhead, and afterwards mentions the Father and Christ as distinct persons in the Trinity. He affirms that in Christ all the treasures of wisdom and knowledge are hid. Now could this be true, if there were some things that Christ did not know? Do "*all* the treasures of wisdom and knowledge" mean a part of them? Again—It is written, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Solomon says, "Thou, even thou *only*, knowest the hearts of all the children of men." But Christ says, in the 2d chapter of Revelation, "I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works," using the same language to assert his Deity and omniscience, that he had used by Jeremiah hundreds of years before. He thus identifies himself as the heart-searching and rein-trying God; and clearly asserts his own omniscience.

Peter, in addressing himself to Christ says, "Thou knowest ALL THINGS," and yet Christ did not rebuke him as a heretic, or even intimate that the sentiment was erroneous. Now, if Christ knew all things, of course he knew when Jerusalem would be destroyed, nor can any other being know more than he does. If he knows all men, knows what is in man, and knew who would believe; if all things are open before him; if he has all the treasures of wisdom

and knowledge, is to judge the world, and is that Being who alone can search the hearts of men; he must be infinite in knowledge, the Arian hypothesis to the contrary notwithstanding. From these premises then, as thus supported, the Deity of Christ necessarily follows. God, and God only, is omniscient. Jesus Christ is omniscient, therefore Jesus Christ is God.

VI. THE DEITY OF CHRIST FOLLOWS FROM HIS OMNIPRESENCE. Omnipresence, says Webster, is "presence in all places at the same time—unbounded or universal presence."

1. *God, and God only, is omnipresent.* "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me." "Can any hide himself in the secret place that I shall not see him, saith the Lord? Do not I fill heaven and earth, saith the Lord?" Plain and explicit as are the Scriptures on this point, Arians virtually deny the omnipresence of Deity. They first assume that God has a body like a man, and then, to be consistent with themselves, deny that he is every where present. So Mr. Kinkade, in his chapter on a material Deity. We will give a specimen of his reasoning. "This doctrine," says he, "deprives God of his agency, for if his essence fills immensity, he cannot be an active Being, because there could be no room for him to act in, unless he could act beyond immensity, which is impossible. He cannot even turn round unless there is some space outside of him, and if there is, he does not fill all immensity." "If he fills all im-

ment, he cannot have the power of locomotion, unless he contracts and dilates his person," &c. "If his person fills immensity, his sight does not extend one inch from him. The sight of an ant extends but a few inches around it, while that of a man extends as many miles. As God surpasses us infinitely more than we do the smallest insect; we must suppose he can sit on his throne in heaven, and see and control every being in the universe without being with them in person."—"Bible Doctrine," pp. 156-7-67. In disposing of those Scriptures that teach that God is every where, Mr. K. says, "God can fill heaven and earth with his armies, his power, his infinite riches and perfection," and quotes passages to show that he is omnipresent by his glory, his knowledge, &c.

Notwithstanding the Psalmist says, "If I make my bed in hell, behold thou art there," Mr. K. says, (p. 70,) "If God is as much in hell as he is any where else, the wicked shall not depart from him to go there. The phrase '*depart from me into everlasting fire,*' proves that God and hell-fire are not in the same place." We shall leave the reader to decide which is most consistent, the Arian notion of a corporeal and local Divinity, or the Scriptural doctrine of a spiritual and omnipresent God.

2. *But Jesus Christ is omnipresent.* This is implied where it is said he "upholdeth all things," and "by him all things consist;" as no being can act where he is not. Paul says he "filleteth all in all," and Christ says, "Where two or three are gathered together, there am I in the midst." "Lo, I am with you alway, even unto the end of the word." But Arians say, Christ is not absolutely omnipresent, and that the omnipresence he possesses is no proof of his Divinity. As an illustration, Mr. Millard

says, Satan is in very many places at the same time, and yet is not omnipresent. This we deny. We have no proof that a good angel even, can be in two places at once ; and as to Satan, he must “*go about* like a roaring lion” to seek his prey. The amount of temptation and sin in all parts of the world, is no proof that the Devil is omnipresent, as all this is not to be charged to one evil spirit, but to “the Devil and his angels.” Instead of one omnipresent Devil, as Arians suppose, it is probable that there are more fallen spirits that have access to our world, and are striving against truth and holiness, than there are human beings on the face of the globe. Mr. M.’s theory is, therefore, a mere hypothesis ; and the omnipresence of Christ cannot be disproved by putting him on a level with Satan.

The sum of our argument upon this point is, that God and God only is omnipresent ; but as Christ is omnipresent, Jesus Christ is God.

VII. THE DIVINITY OF CHRIST FOLLOWS, FROM THE FACT THAT HE IS THE PROPER OBJECT OF RELIGIOUS WORSHIP.

By religious worship we do not mean mere *respect, honor, or veneration*, such as is due from man to man ; but divine honors, supreme respect and adoration, such as is due to God only. In no other sense do the Scriptures speak of worship as a religious act ; and in this sense has the term always been used by the Church of Christ. Now we learn from the Scriptures,

1. *That no being is entitled to religious worship but God.* “Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve.” “Hear, O Israel : The Lord our God is *one Lord* : And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.” But while it is

thus clear that no being but God is entitled to religious worship, it is equally clear,

2. *That Jesus Christ is entitled to this worship.* "Let all the angels of God worship him"—"At the name of Jesus every knee shall bow"—"All men should honor the Son, even as they honor the Father"—"And they stoned Stephen calling upon *God*, and saying, *Lord Jesus*, receive my spirit"—"And they *worshipped Him*, and returned to Jerusalem with great joy"—"And they came and held him by the feet and *worshipped him*"—"And when they saw him they *worshipped him*," &c. In the first chapter of 1st Corinthians, the Apostle directs his epistle to "the Church of God which is at Corinth—with all that in every place *call upon the name of Jesus Christ our Lord.*" From this we learn that a distinguishing characteristic of the "saints" of the apostolic age, was that they prayed to Christ; and consequently Christ received the worship of the apostles and the primitive Church. Of course, then, he is the proper object of religious worship.

But here again we are met by our opponents. While they admit that God is the only being that may receive religious worship in its proper sense, they deny that Christ ever received such worship; or is in any respect entitled to it. They consider the worship due to Christ as mere "adoration, respect, or honor," such as may be paid to parents, magistrates, and rulers. Hence Kinkade says, "It is perfectly right to worship earthly rulers, and when the Lord says, 'Thou shalt worship the Lord thy God and him only shalt thou serve,' the meaning is that we must worship and serve, that is, honor and obey him, and him alone as the Supreme God. He does not mean that we should not worship and serve our magistrates and families in their

proper places. If it is wrong to worship creatures, Christ would not have directed us to use means to get our neighbors to worship us. I worship the Father as the Supreme Being, and I worship Jesus Christ as the Son of God—the next greatest being to God in the universe," &c.—pp. 123, 4.

That the term *worship* is sometimes used in Scriptures to represent respect to parents or magistrates, no one denies; but, when thus employed, it is used in an accommodated sense, to denote filial or civil respect, and not to signify religious worship. But in this secondary sense, Arians worship Christ. They pay him a sort of deference, which falls as far short of religious worship, as honoring a creature falls below the worship of God. We are, therefore, borne out in the assertion, that Arians pay no religious worship to Christ whatever; as filial or civil reverence is not religious worship. If the proper distinction between religious worship and mere respect to creatures be kept in view, it will be clear that Arians do not worship Christ, any more than they worship their parents, or the President of the United States.

But it is contended, that there are various kinds of religious worship; and that, while we are forbidden to worship any being but God, as God; it is right to pay a subordinate religious worship to a creature; and that we may worship Christ religiously as a creature, while at the same time we worship God only as the Supreme Being. This is the true doctrine of modern Arians; and against it we urge the following objections:—

1. There is no such distinction in religious worship as this theory supposes. Reverence to parents and rulers is entirely different and distinct from religious worship. The *object* to whom worship is

paid, affects its quality ; and no worship is truly religious, but that which is paid to the Deity himself. Neither the worship of idols, or of any other creature, can be called religious worship in the Christian sense. The above hypothesis, therefore, being built upon a distinction that does not exist, must fall to the ground.

2. The Scriptures no where claim a subordinate or creature worship for Christ. If the reader will turn back, and read over the passages already adduced that speak of Christ's worship, he will find that they not only contain no hint that his worship should be of a secondary quality, but on the contrary they claim for him supreme love and adoration. "All men should honor the Son, even *as they honor the Father.*" Now, whether the term "honor" means worship, as Arians teach, or not, the case is the same. The text claims for Christ the same worship or honor that is paid to the Father. But do we worship the Father as a creature? Do we "honor the Father" by offering him a spurious worship? We are to worship him as the Supreme Object of all religious worship, and love him with all our hearts ; and "all men should honor the Son even as they honor the Father."

The worship of primitive Christians was conducted in obedience to these instructions. Even angels, who worship the Father, worship Christ. All should bow to the Father, and also to the Son. The early saints called upon the name of the Father, and Paul says, they "called upon the name of Jesus." Dying Stephen called upon the name of God, when he said, "Lord Jesus, receive my spirit," as soul and body were parting. There is not an instance on record in which the worship paid to Christ seems to have been any thing less than

that which was usually paid to the Supreme Being.

3. The distinction of worship on which the Arian theory depends for its support, is the groundwork of one of the most pernicious practices of the Church of Rome. When a Papist is accused of idolatry, in worshipping relics and saints, his answer is, "We do not worship them *as God*, but merely *as creatures*." Let us hear one of their priests on this point. We quote from "Lectures on the Principal Doctrines and Practices of the Catholic Church," by Nicholas Wiseman, D. D., vol. ii. p. 77.

"For, my brethren, what is idolatry? It is the giving to man, or to any thing created, that homage, that adoration, and that worship, which God hath reserved unto himself; and, to substantiate such a charge [that of idolatry] against us, it must be proved that such honor and worship is alienated by us from God, and given to a creature. Now, what is the Catholic belief on the subject of giving worship or veneration to the saints or their emblems? You will not open a single Catholic work, from the folio decrees of Councils, down to the smallest catechisms, in which you will not find it expressly taught, that it is sinful to pay the same homage or worship to the saints which we pay to God: that supreme honor and worship are reserved exclusively to him, &c. No one surely will say, that there is no distinction between one species of homage and reverence and another; no one will assert, that when we honor the king, or his representatives, or our parents, or others in lawful authority over us, we are thereby derogating from the supreme honor due to God." Again, p. 78—"It is wasting time to prove that there may

be honor and worship, so subservient to God, as in no way to interfere with what is due to him. What I have cursorily stated, is precisely the Catholic belief regarding the saints."

From this quotation, every one can see that the theory of Kinkade and the Arians, and that of Dr. Wiseman and the Catholics, is precisely the same. It is used for the same purpose in both cases, namely, to repel the charge of idolatry, and justify subordinate religious worship. The only difference is that the Catholics worship a number of creatures, while the Arians worship but one. If the distinction contended for by the latter is correct, the former are certainly right in worshipping relics, images, and saints; so that we must either reject the Arian notion of supreme and subordinate worship, or sanction all the idolatry of the Church of Rome.

4. This theory must create great confusion and great danger in religious worship. In the first place, it acknowledges two Gods, both of whom are objects of religious adoration. But while Christ is worshipped as well as the Father, it is admitted, that to pay him the highest order of worship, would be downright idolatry. This being the case, we might expect that the worship of Christ and the worship of God would be kept distinct by Arians; and that they would not only have a set day for the public worship of each, but also give notice, that on such a day they would meet to worship the creature, (Christ,) and on such a day to worship God; that is, one day for their supreme and another for their subordinate Divinities. This would be nothing more than is imperatively demanded, if the Arian notion be correct, in order to the safety of the souls of the worshippers. Hence the Catholics, who worship images, &c., on the same principle

that Arians worship Christ, allow each saint his day ; and keep the worship of their respective gods in a great measure distinct. But instead of this necessary precaution on the part of the Arians, they worship both their Gods on the same day, in the same place, and in the same hour ; and adopt no measures whatever to guard themselves or others against the horrible sin of idolatry. They use the same day, and notify their worship in the same manner, that Trinitarians do ; and make no distinction whatever between the worship of Christ and of God in any part of their services.

Again : Both Arians and Catholics admit, that to render supreme worship to a creature would be idolatry ; and yet if Arians worship Christ at all, they take the very means to secure him supreme homage. They worship him publicly on the same day that those worship who worship God only—make great efforts in the pulpit professedly to exalt Christ—often pray to him and claim to love him better than others ; and even arrogate to themselves exclusively the name of *Christian*. With all these helps to the supreme worship of Christ, they have no guards to prevent so ruinous a calamity. Instead of erecting light-houses on the coast of destruction, they kindle bonfires to lure souls to the dark rocks of idolatry and eternal ruin. Their leaders never say, “Now let us worship Christ—be careful and worship him as a *creature*—restrain your love and reverence, and give him only a partial homage”—no ; all is mingled together in indiscriminate confusion. Some are worshipping one of their Gods, and some another—one moment they worship Jehovah, and the next a creature, and all are constantly liable to go so far in the worship of Christ as to ruin their souls forever.

This danger has been seen, even by Arians themselves. A minister, who denied the Deity of Christ, says, in writing to another, "I know not what to do. My people will not worship Christ. When I urge them to this duty, they reply, 'Thou shalt worship the Lord thy God, *and him only* shalt thou serve.' Others, to be on the safe side, have given up the worship of Christ altogether, and denounced it as 'idolatrous worship;'" and, if Arianism be true, this is far more consistent and safe than to persist in the worship of our Lord and Saviour.

5. The Arian theory of worship not only countenances the idolatry of the Romish Church, but likewise that of all Pagan lands. It is assumed, both by Arians and Catholics, that it is not idolatry to worship a creature, unless we worship it "as the Supreme God." Now let us apply this rule to Pagan idolatry. Does the African worship his *gree, gree*, as the Supreme God? Did the Ephesians worship Diana as the first and highest of all Divinities? Were not all the gods of the Greeks and Romans subordinate Divinities, one excepted? The truth is, few, if any, of the gods of Pagan lands are worshipped as supreme; hence, according to the Arian doctrine, there is little or no idolatry in the world.

6. Finally: We deny that the Scriptures justify us in paying religious worship to a creature in any degree whatever. It is admitted, on all hands, that the text—"Thou shalt worship the Lord thy God," &c.—refers to religious worship only. Now the same text that commands us to pay religious worship to God, is equally clear and authoritative in the prohibition, "HIM ONLY SHALT THOU SERVE." We are thereby solemnly inhibited from paying any kind of religious worship to any being but

God: nor is there a single instance on record where a creature was worshipped with the Divine approval.

If, as Arians tell us, the above text does not forbid the worship of creatures, but merely cautions us against regarding them as supreme, why did Christ employ it in his conflict with Satan? The enemy did not ask to be worshipped as God, but in his proper character as a Devil, tempted Christ to worship him. He asked merely for worship, without specifying any particular kind or degree, and Christ quotes the law as forbidding it. Now, if the law did not forbid the worship of all creatures, of course it did not forbid the worship of Satan, provided it was not supreme; and as Satan asked only to be worshipped as a creature, the text was wrongly applied. But the use made of this text by our Lord shows conclusively, that Christ understood it as forbidding the worship of all creatures.

When John was about to worship the angel, Rev. xxii. 8, the angel said to him, "See thou do it not;" and immediately assigns the reason, namely, that he also was a creature. Kinkade's exposition of the text goes to show that the angel was willing to be worshipped, but objected only to *supreme* worship. He says, "The reason why the angel talked so to John, was, that he saw John was about to offer him *undue* worship, that is, John was going to worship him too *as the Supreme God.*" He then attempts to show that the angel was Christ. To this interpretation we object. (1.) The angel said, "I am thy fellow-servant, and *of thy brethren the prophets.*" If he was one of the old prophets, he could not have been Jesus Christ. (2.) Jesus Christ never said to any of his worshippers, "See thou do it not." (3.) The angel did not say, "Do not worship me *as God*, or as an angel" but for-

bade John to worship him at all ; and then directed him to the only proper object of religious worship. John mistook the angel for Christ, and therefore fell down to worship him. The angel seeing this, corrects the mistake by telling who he was, and says, "*worship God;*" as if God only might be worshipped. It is clear, therefore, that it is wrong to pay any degree of religious worship to any creature whatever.

From all these considerations, we are compelled to reject the Arian theory of worship, as an unscriptural, unreasonable, and dangerous invention ; and to consider the worship paid to Christ as unrestricted and supreme. Now, as no being but God may receive religious worship, and yet all the angels of God, and the whole human family, are required to worship Christ, it follows that Jesus Christ is God ; and in worshipping him supremely, we are obeying the commandment, "*Thou shalt worship the Lord thy God, and him only shalt thou serve.*"

VIII. THE DEITY OF CHRIST IS NECESSARILY IMPLIED IN NUMEROUS PASSAGES OF SCRIPTURE.—"Being in the form of God, he thought it not robbery to be equal with God."—Philip. ii. 6. "In him dwelleth all the fulness of the Godhead bodily."—Col. ii. 9. "The Father is in me, and I in him."—John x. 38. "I and my Father are one."—John x. 30. "He that hath seen me, hath seen the Father."—John xiv. 9. "All men should honor the Son, even as they honor the Father."—John v. 23. None of these passages can be reconciled with the idea that Christ was a creature. For a creature to be equal with God would certainly be robbery ; and even Arians admit that to honor a creature, as we honor the Father, is idolatry. We must there-

fore believe that he who spake, or was spoken of, in these passages, was the uncreated Word ; “ God manifest in the flesh.”

IX. THE TITLES OF CHRIST ARE PROOFS OF HIS PROPER DIVINITY.—1. The title of “ LORD” is a common name for Jehovah throughout the Old Testament. It is said “ the Lord our God is one Lord,” and the New Testament teaches “ one Lord, one faith, one baptism ;” and yet this same book, that reveals God to man under the name of “ Lord,” reveals Christ to us as “ KING OF KINGS, AND LORD OF LORDS.” Indeed, “ Lord” is a common title of Christ throughout the New Testament. Now, on the supposition that he is a mere creature, why has the Holy Ghost revealed this *creature* to man, under the same title that reveals Jehovah in the Old Testament? But more on this point hereafter.

2. The name, “ SON OF GOD,” implies absolute Divinity, and was so understood by the Jews of our Lord’s time, and by Christ himself. We have defined the term *son* as applied to Christ in *Chapter II.*, and need only add here, that it was never applied to his pre-existent nature to signify that it was begotten, or born ; or that he had a natural father or mother. Of course, then, the fact that Christ is called “ the Son of God,” is no evidence of his inferiority, any more than the use of the term *Father* is proof of family relations in the Godhead. Christ is called “ the Everlasting Father,” as well as “ the Son of God.” When he said, “ God was his Father,” John v. 18, the Jews sought to kill him, not because, as they understood him, he had declared himself a creature, but because he had made himself equal with God. Again—Because he said, “ I am the Son of God,” John x. 36, “ the Jews took up stones again to stone him ; and, when

asked why they did it, they answer, "for blasphemy ; and because that thou being a man makest thyself God." In both these cases, the Jews understood him to assert his absolute Divinity ; for, when he said he was the Son of God, they said he made himself God. It is certain, therefore, that the Jews understood the title, " Son of God," as a title of Divinity ; and it is no small confirmation of this idea that Josephus, a learned Jew of that age, calls Christ " God the Word," p. 609. If, then, this title is a title of supreme Divinity, and was so used by Christ, knowing how he would be understood, it follows that Christ claimed Divinity when he said he was the Son of God ; and the application of this title to Christ in the Scripture, is proof of his Deity.

3. Jesus Christ is the God of the Old and New Testaments. John crying in the wilderness before Christ, was to say, " Make straight in the desert a highway for our God." " Behold your God," Isa. iv. 3, 9. Christ is called " The Mighty God," Isa. ix. 6 ; " God with us," Matt. i. 23 ; " the Lord our God," Luke i. 16 ; " God manifest in the flesh," 1 Tim. iii. 16 ; " God our Saviour," Tit. ii. 10 ; the God whose throne " is forever and ever," Heb. i. 8 ; " the true God," 1 John v. 20 ; " the God who purchased the Church with his own blood," Acts xx. 28 ; " and the God who laid down his life for us," 1 John iii. 16. Thomas calls him " his Lord and his God," John xx. 28, and it is said, " the Word was God," John i. 1. In view of these passages, Arians admit that " Christ is *called* God," and that he *is* God in a subordinate sense. Kinkade says, " I conscientiously call him my Lord and my God, and yet I firmly believe he is a created being." Mr. Perry says, " he is God, though not the *only*

true God." It is thus assumed that there are two Gods, one created, and the other eternal; and to keep this theory in countenance, it is alleged that Moses was God, and that there are many gods besides Jehovah. But we are not contending that there are no false gods, or that Moses was not "a god to Pharaoh." This we admit, but it has nothing to do with the question Moses was "a god to Pharaoh," that is, "instead of God," Exod. iv. 16; as Moses sustained the same relation to Aaron as his teacher, that God sustained to Moses; but the Scriptures nowhere represent Christ as "a god," or "instead of God." It is a mere evasion of the question, therefore, to introduce Moses and others as Gods, even though the capital G be added in all cases, as is done by Kinkade.

On the supposition that the title God in the above texts is applied to a creature, it ought certainly to have been qualified by the introduction of an adjective; especially as the Bible reveals but one God. John should have said, "Behold your created God," and we should read, "The Mighty created God—our created God—the true created God—my Lord and my created God—the Word was the created and subordinate God." This would not only have guarded us against the notion of only one God, and of the proper Divinity of Christ, but also have given some countenance to the Arian notion of a plurality of Gods, one supreme and one subordinate.

But both reason and religion forbid such an understanding of the Sacred Oracles. It is written, "Before me there was no God formed, neither shall there be after me—besides me there is no God—there is no God beside me—there is none other God but one;" and yet in this same book the "WORD" is revealed to us as the "true" and

“mighty God.” We must therefore either adopt the ridiculous notion, that there are two Gods, in direct opposition to the Scriptures, or admit that Jesus Christ is Jehovah, the second person in the holy Trinity.

4. Jesus Christ is the JEHOVAH of the Jewish Scriptures. “This name,” says Cruden, “signifies he who exists of himself;” and it is generally admitted that it belongs exclusively to the Supreme Being. The Scriptures fully settle this point. “And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by *my name* JEHOVAH was I not known to them.” “Thou *whose name alone* is JEHOVAH, art the Most High over all the earth.” “I am the LORD : (JEHOVAH,) that is *my name* : and my glory will I not give to another.” “I am JEHOVAH, and there is none else ; there is no God besides me.”

But, while the Scriptures restrict this august title to God alone, they more than once apply it to Jesus Christ. The original word translated “LORD” in the New Testament, is the same used in the Greek version of the Old Testament, to signify JEHOVAH. JEHOVAH, in Hebrew, is rendered *Kyrios* in Greek ; and *Kyrios* in Greek is rendered LORD in English ; so that LORD in the New Testament is the same as JEHOVAH in the Old. We may therefore substitute the word JEHOVAH where the title “LORD” is applied to Christ in the New Testament, without altering the sense of those passages. That the New Testament writers used the term *Kyrios*, or *Lord*, in this sense, is certain. Hence. “Whosoever shall call upon the name of the Lord shall be saved,” is a correct quotation from Joel ii. 32. “Whosoever shall call on the name of JEHOVAH shall be delivered.” “Thou, LORD. (JEHO-

VAH,) hast laid the foundations of the earth"—“prepare ye the way of the LORD,” (JEHOVAH,)—“say unto the cities of Judah, Behold your God,” (JEHOVAH)—“and this is the name whereby he shall be called, THE LORD (JEHOVAH) OUR RIGHTEOUSNESS.”

Now, as *Jehovah* is God's name, and he alone is *Jehovah*; and as *Jesus Christ* is *Jehovah*, it follows that Christ is the Supreme Being, the God of the spirits of all flesh.

Dr. Waterland says, “if *Jehovah* signify the eternal, immutable God, it is manifest that the name is *incommunicable*, since there is but one God; and if the name be *incommunicable*, then *Jehovah* can signify nothing but that one God, to whom, and to whom *only*, it is applied.” Mr. Watson says of Christ, “he is called *Jehovah* himself, a name which the Scriptures give to no person whatever, except to each of the sacred THREE, who stand forth, in the pages of the Old and New Testaments, crowned with this supreme and exclusive honor and eminence.”

It is unnecessary to spend time in noticing Arian arguments on this point, as they carry their own refutation with them. All Kinkade says, to prove that Christ is an Archangel, is only so much testimony that Christ is God; as he admits that Christ was “the Angel of the Lord” that appeared to Moses in the burning bush, and we all know that this Angel was the “Angel JEHOVAH,” the God of the Old Testament. This is the opinion of all the Trinitarian writers that he has professed to quote, in order to support his cause.

Whether, then, we consider Christ as the “SON OF GOD,” as “LORD,” as “GOD,” or as “JEHOVAH,” we have abundant evidence in the necessary and exclusive import of these terms, that he is the se-

cond person of the adorable *Trinity*, the eternal, infinite JEHOVAH. One more argument, in favor of the Deity of Christ, and we shall dismiss the subject.

X. THE DIVINITY OF CHRIST FOLLOWS FROM THE FACT THAT HE FORGIVES SINS.

1. *No being but God can forgive sins.* When Christ said to the sick of the palsy, "Thy sins be forgiven thee," the Scribes said, "Who can forgive sins but God only?" Christ does not deny the correctness of their position; but proceeds to convince them, that "the Son of man had power on earth to forgive sins," as if desirous from their own premises to lead them to the acknowledgment of his proper Divinity. To escape this conclusion is impossible. No being but God can forgive sins; but Jesus Christ forgave sins; therefore, Jesus Christ is God.

That Christ forgave sins, is too plain to be denied, even by Arians themselves. The only alternative left them, is, to deny that God only can pardon the sinner; and resort to the modern invention of agency and delegation. It is therefore asserted that Christ forgave sins merely as the *agent* or *representative* of the Almighty. The falsity and absurdity of this doctrine have already been shown; but in respect to the point in hand, we further remark,

(1.) That such is the nature of pardon, that no being can forgive offences for another. If a man injure us, we can forgive him, it is true; but no man can forgive him in our stead; neither can we forgive him so as to prevent the adjudication of the case by the Judge of all. So in respect to God. It is not possible, in the nature of things, that a creature should be authorized to forgive sins.

(2.) This notion of pardon by proxy, is another "mark of the Beast"—a favorite dogma of "Baby-

lon." Papists tell us, that God can appoint a *vicegerent*, or *representative*, to forgive sins, and that the world has such a delegate in the person of the Pope. They also allow this power to the priesthood generally. Arianism responds to the first of these sentiments, but tells us that this agent is Jesus Christ instead of the Pope, a creature, in their opinion, a little above his Holiness *in some respects*. Now, if the Arian position be correct, we see no reason why the Catholics should not be correct also. If God could delegate the right to forgive sins to an exalted *creature*, that creature could appoint Peter as his agent, and Peter could appoint his successor; and it may be true, after all, that the Pope, and all his Cardinals and Priests, even to Bishop Hughes, have power on earth to forgive sins.

We must then either abandon the notion of forgiveness by proxy altogether, or all turn Papists at once, and go over to the church of Rome. We therefore reject the Arian hypothesis of pardon by proxy as an unscriptural and blasphemous assumption—the very quintessence of Popery.

We will now dismiss this important point in the doctrine of the Trinity, and bring this Chapter to a close. Though we have extended these remarks beyond the limits proposed, we have adduced but a few of the arguments that might be urged in support of our position. Neither do we pretend that those selected are better than those that are omitted. Having determined not to swell this volume to an immoderate size; and, knowing that many unanswered sermons on the Divinity of Christ were already before the public, we shall rest satisfied with the specimen of Scripture and argument already adduced upon this point. We have shown

that Christ is the omnipotent, omniscient, omnipresent, and eternal Being, the Creator of all things seen and unseen. We have proved his Divinity from the fact, that he is the only proper object of religious worship, and from Scriptures that necessarily imply his Godhead. We have also identified him as "God over all," from his titles of "SON OF GOD;" "LORD;" "GOD;" and "JEHOVAH;" and have proved him to be the sin-pardoning God, the only God revealed in the Bible. On these arguments we are willing to rest our cause, with all who believe the Scriptures, and are willing to know the truth. We see no rational middle-ground between rejecting the Divinity of Christ and denying the Inspiration of the Holy Scriptures. If he, whom the Scriptures reveal to us as the omnipotent, omniscient, omnipresent, and eternal Being—the JEHOVAH worshipped by men and angels—the God who upholds all things, forgives sins, and is to judge the world in the last day, is nothing but a mere finite *creature* of yesterday, a being infinitely below the Deity; who can have any confidence in the Bible, or receive it for a moment as an infallible revelation of God's will to man? No wonder therefore, that Arianism is the highway to Deism; for we *must* impeach the Bible to be an Arian. But, when we fall in with its plain and obvious meaning, all is clear. The Old and New Testaments agree with each other; a key is furnished to unlock the Book of Life; a thousand ridiculous notions and absurdities are avoided; the credit of the Holy Scriptures is preserved; and angels and men are justified in honoring the Son, even as they honor the Father. May that Eternal "WORD," who became incarnate to redeem us, shine on our hearts,

and open our eyes ; that we may behold “ the light of the knowledge of the glory of God in the face of Jesus Christ.”

CHAPTER VII.

DEITY OF THE HOLY SPIRIT.

IN the preceding chapters we have shown that there is but one living and true God ; and that Jesus Christ has two natures, being in one nature verily and really *man* ; and in the other truly and properly God. That the “ WORD” or Son of God is a distinct *person* from the Father, is not denied by Arians. They not only admit his personality, but push the distinction so far as to make him a distinct *being* from God ; whereas we maintain that he is distinct only as a *person* in the Godhead, and is consequently possessed of absolute Divinity. This we think we have already proved to the satisfaction of every candid reader. We shall now proceed to establish the third leading point in the doctrine of the Trinity, namely, that the Holy Ghost also is really Divine ; and that he is a distinct person from the Father and the Son. On this point there is great confusion among Arian teachers and writers. Some say the Holy Ghost is one thing and some another. One says “ he is a power, attribute, or emanation from God.” Another says he is literally the breath of God, while a third informs us that he is God’s soul that occupies his body as human souls occupy their bodies. Kinkade says, “ God’s Spirit, bears the same relation to God, that the spirit of man does to man.” This is the prevailing doctrine

on this point, among Arians. They hold that God has a body like a man, and that the Holy Spirit is the soul of that body; so that God is not a pure spirit without body or parts, but a material being like man, having both soul and body. In this they have departed a little from the footsteps of their father Arius, and on this account they deny that they are Arians. But they have only exchanged one particular error for another, having, as it respects the Spirit, abandoned Arianism for Sabellianism. Both Arians and Sabellians deny the doctrine of the Trinity; the former by making the Son a distinct *being* from God, and a creature, and the Spirit the soul of God; the latter by making the Father, Son, and Spirit one *person*, with different titles under different dispensations. "Sabellians taught that the Father, Son, and Holy Ghost, are only denominations [or names] of one hypostasis; [or person;] in other words, that there is but one person in the Godhead:—that under the Old Testament, God delivered the law as Father; under the New, dwelt among men, or was incarnate, as the Son; and descended on the Apostles as the Spirit." So far as the Spirit is concerned, most modern Arians adopt this theory; and tell us that the Holy Ghost and the Father are one, without any distinction of persons. But while this sentiment is the more popular one among Arians, it is by no means universal. While some admit the Deity of the Spirit and deny his personality; others deny both. It will be necessary, therefore, in considering this subject, not only to show that *the Holy Ghost is God*, but that he is a *distinct person from the Father and the Son*. To the first of these points we now invite attention.

I. Our Lord says, "God is a Spirit;" and one of

the most common names of the Holy Ghost is, "the Spirit of God." Now as God is a Spirit, and the Holy Ghost is a Spirit, they must be of the same *nature*, namely, Spirit. But as God himself is pure Spirit, he can have no spirit aside from his own being; as the Spirit of a Spirit cannot exist as a distinct substance. The Spirit of God must therefore be that God who is a spirit.

The identity of the Spirit with the Godhead, is clearly taught 1 Cor. ii. 10, 11—"For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." From this text Kinkade attempts to show that the Spirit of God occupies *God's body* as its soul! It is true that the Apostle illustrates his views, by comparing the Spirit of God with the spirit of man; but this comparison extends only to one or two points of agreement at most. 1. The Spirit only, knows the things of the Spirit. As no man fully opens his heart, and reveals *all* "the things of a man" to another, so "the things of God knoweth no man, but the Spirit of God." 2. As the Spirit of man that is in him, is, in reality, the man; so the Spirit of God that knoweth the things of God is God himself. But because there is a resemblance between the Spirit and the human soul, in one or two particulars, it is inferred that the analogy must be general; and that God has a soul and body like human beings.

II. 2 Cor. iii. 16, 17—"Nevertheless when it (the heart) shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty." Here observe, 1. The Lord Jehovah is the Being to whom

the Jews were to turn. 2. The Spirit spoken of, is the Spirit of God, by which we are changed into the image of the Lord, from glory to glory; verse 18th. 3. The Lord Jehovah, to whom the Jews were to turn, and the Spirit or Holy Ghost, are one. "Now the Lord is that Spirit." As the Lord Jehovah is the Spirit, the Spirit is the Lord; or in other words, the Holy Ghost is God.

III. Acts xxviii. 25—"Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear," &c. Now by turning to the 6th of Isaiah, from which Paul quotes, we find that the Holy Ghost that spake by Esaias, was the LORD of hosts, the JEHOVAH of the Old Testament. "And I heard the voice of the LORD (JEHOVAH) saying, Whom shall I send, and who will go for us? Then said I, here am I; send me. And he said, Go, and tell this people," &c. From a comparison of these passages, it is certain that the Holy Ghost of the Apostle, is the LORD OF HOSTS; the JEHOVAH of the Bible.

IV. The Holy Ghost is the CREATOR. "And the Spirit of God moved upon the face of the waters"—"The Spirit of God hath made me"—"By his Spirit he hath garnished the heavens"—"Thou sendest forth thy Spirit, and they are created." These passages prove that the Holy Ghost is possessed of creative power; and the Arian must either substitute another "*agent*," or admit that the Holy Ghost is God, the Creator of all things.

V. The Deity of the Spirit is implied, Matt. xii. 31. "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man,

it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." Again: "He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation." From these texts we learn that to sin against the Holy Ghost is an offence so peculiar, and so aggravated in its character, that the offender finds no forgiveness in time or in eternity. But how can this be accounted for, on the supposition that He is "a power, attribute, or emanation?" Is it so peculiarly dangerous to speak against these that the offender can find no pardon? The nature of this particular sin, and the penalty attached to it, show the dignity of the Holy Spirit, and clearly imply His supreme Divinity.

VI. The Spirit is *omniscient*. "The Spirit searcheth all things, yea, the deep things of God." What "power, attribute, emanation" or being is capable of such knowledge but God only?

VII. The Holy Ghost is *omnipresent*. "Whither shall I go from thy SPIRIT? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there," &c. He reproveth the world of sin, and dwells in the hearts of all true believers; and as God is the only omnipresent Being, the omnipresence of the Holy Ghost is proof of his Divinity.

VIII. The Spirit of God is *eternal*. "Christ, who, through the *eternal Spirit*, offered himself," &c. God only is eternal; therefore the "eternal Spirit" must be that eternal God, who is a Spirit.

IX. The words *Holy Ghost* and *God* are used synonymously in the New Testament. "Know ye not that ye are the temple of *God*, and that the

Spirit of God dwelleth in you?" "Your body is the temple of the *Holy Ghost*"—"Ye are the temple of the *living God*."—"Why hath Satan filled thy heart to lie to the *Holy Ghost*? Thou hast not lied unto men, but unto *God*." "Except a man be born—of the *Spirit*"—"so is every one that is born of the *Spirit*." "As many as received him were born—of *God*." "All Scripture is given by inspiration of *God*."—"Holy men of old spake as they were moved by the *Holy Ghost*." "*God* shall raise the dead;"—"It is the *Spirit* that quickeneth;"—"shall also quicken your mortal bodies *by his Spirit* that dwelleth in you," &c., &c. This list might be greatly extended; but the above passages are sufficient to show, that in the New Testament and the terms "*God*" "*Holy Ghost*" are interchanged, as signifying the same Divine person.

X. Paul says, 2 Cor. iii. 5—"But our sufficiency is of *God*, who also hath made us able ministers of the New Testament."—Now, we learn from the 13th chap. of Acts, that this *God*, who made these ministers, was the *Holy Ghost*. "As they ministered to the Lord and fasted, the *Holy Ghost* said, "Separate me Barnabas and Saul for the work whereunto I have called them;—so they being sent forth *by the Holy Ghost*, departed." The conclusion from these passages is, that the *Holy Ghost* who called Paul and Barnabas to the ministry, is the *God* by whom they were made ministers.

XI. The *Holy Ghost* is recognized by the Apostles as possessing sovereign and absolute authority over the Church. Hence he called and sent forth Paul and Barnabas, as stated in the above texts; and is referred to as the Ruler of the Church, and the person who appointed her officers. "For it

seemed good to the Holy Ghost and to us, to lay upon you no greater burthen than these necessary things :”—“ Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers.” Now, the Scriptures represent the Church as “ the Church of God,” and her ministry as those who are “ called of *God*, as was Aaron.” We must therefore recognize the Holy Ghost as the God of the Christian Church.

The substance of the testimony upon this point may be thus briefly summed up. We pray to the Holy Ghost, as well as to the Father and Son, in the Apostolic benediction. We are baptized in the name of the Holy Ghost—comforted by the Holy Ghost—converted and sanctified by him—led by the Spirit, and are to be raised by him in the last day. He is of the substance of God, “ a Spirit”—the God to whom the Jews were to turn—the God who sent Isaiah—the omniscient, omnipresent, and Eternal Spirit—the Creator of all things—the God that dwells in believers—the God to whom Ananias lied—the God who inspired “ holy men of old”—the God by whom Paul was made a minister—the God insulted in the commission of the unpardonable sin—the *JEHOVAH* of the Old Testament, and the God and Governor of the Christian Church. We therefore acknowledge him as one of the “ *three* that bear record in heaven ;” of one substance, majesty, and glory with the Father, and the Son, *very and eternal* God.

CHAPTER VIII.

THE HOLY GHOST A DISTINCT PERSON FROM THE FATHER.

HAVING established the proper Divinity of the Holy Spirit, we shall now proceed to show that he is a distinct person from the Father and the Son. It will be recollected, that one class of Arians admit that the Holy Ghost is God, but deny his personality. They maintain that he is God's soul, dwelling in a body in the shape of man—a doctrine which we have elsewhere identified as a species of Sabellianism, and which need not here be reconsidered.

Before we proceed to argue the subject of this chapter, it may be necessary again to remind the reader of the sense in which we use the term *person*, as we apply it to the Holy Ghost. By person we do not mean *body*, as do Arians, or a human being; but simply one of the three that bear record in heaven. We mean that the Holy Ghost is a person as the Father and Word are persons; and that these three Divine persons constitute the one Eternal Being, the God of heaven and earth. For further remarks upon this point, see Chapter II.

We now proceed to consider the personality of the Holy Spirit. In doing so we shall not only oppose the notion that he is a mere attribute or power; but also the still more absurd one that he is the soul of God. His distinct personality appears from the following considerations:—

I. The Holy Ghost is a *mind* or *intelligence*. "And he that searcheth the heart, knoweth what is the mind of the Spirit." Here the term "*mind*" is

used to denote an intellectual state, as will, purpose, or inclination; which state could not exist, unless the spirit was a mind. But as it is impossible for mind to exist without personality, the Holy Ghost must be a person.

II. The Spirit has *intelligence* or knowledge. "For the Spirit searcheth all things, yea, the deep things of God; the things of God knoweth no man but the Spirit of God." This text shows that the Spirit of God "*knows*" the things of God, as perfectly as the soul of man knows the things of man. *Searching* and *knowing* are indubitable evidences of intelligence; and, as there can be no *intelligence* without personality, it follows that the Holy Ghost is not a mere attribute or power, but an intelligent or distinct person.

III. The Holy Ghost has a *will*. "But all these worketh that one and the self-same Spirit, dividing to every man severally *as he will*." If an "organ," "energy," "power," or "attribute," can have a *will*, this text is of no force in our cause; but if they cannot, and if *will* always implies personality, then the Holy Ghost cannot be any of these, merely, but is a knowing, self-willing *person*.

IV. The Scriptural distinction between the Holy Ghost and the Father, is as clear as between the Son and the Father. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." Here the Spirit is mentioned as distinct from the Father and Son; and, on either of the modern Arian hypotheses, the text must not only be unmeaning, but a specimen of the most flagrant tautology. Millard says, the Holy Ghost is a *personified* something. If so, the meaning of the benediction is, "The grace of our Lord Jesus Christ, (a *creature*,) and the

love of God, and the communion of an 'attribute, power, energy, organ,' or something else, be with you all. Amen." What a benediction! The grace of a "*creature*," and the communion of a personified "organ!"

But Kinkade makes it still worse. His theory is, that Christ is a *creature*, and the Holy Ghost the *soul* of "God's body." According to his theory, we should read, "The grace of the 'first creature that was born into existence,' the love of the '*body* of God,' and the communion of 'his *soul*,' be with you all. Amen!" A real Arian blessing! Nor can these sickening absurdities be avoided by any theory that denies the Deity of Christ, and the personality and Deity of the Holy Spirit.

Again—"Go, ye, therefore, and teach all nations, baptizing them in the name of the FATHER, and of the SON and of the HOLY GHOST. Millard would say, "In the name of the Father, and of a creature, and of a personified attribute;" and Kinkade and Perry, "In the name of the *body* of God; a *creature*; and the *soul* of God." Sabellianism proper would say, "In the name of God, and of God, and of God;" as it teaches that the Father, Son, and Holy Ghost, are one Divine person.

We have the same proof from the apostolic benediction, that the Holy Ghost is a distinct person from the Father, that we have of the personality of the Son. When a certain Arian minister was urged to explain this matter, and show why these three titles were used in this connection, if the Holy Ghost was the soul of the Father, he replied, "Because they are the three greatest names in the Christian dispensation!!!" Now, we wonder not that his answer was so vague and unmeaning, but that he was able to give any answer at all; for it

is certain that no reason can be assigned why the Holy Ghost should be distinguished from the Father and the Son, in the apostolic benediction and baptismal formula, except that he is an equally distinct person in the Godhead.

V. The same arguments that are used by Arians to prove that Christ is a distinct *being* from God, may be adduced to show that the Holy Ghost is a distinct *person*. It is often remarked that God *gave* his Son—*sent* his Son, &c. ; and is then asked, with an air of triumph, “Did God *give himself* and *send himself*?” That these circumstances prove Christ to be a distinct *person* from the Father, we admit ; but they do not prove him to be a distinct *being*. But do not the same circumstances prove the personality of the Spirit? Our “heavenly Father” is to *give* his Holy Spirit to them that ask him ;” and Peter says, “the Holy Ghost” was “*sent down* from heaven.” Paul says, God has “*given* the earnest of the Spirit ;” and the disciples had the promise, that the Comforter should be *sent*. Now we ask, in turn, Did the Father give himself? or, Did he *send* himself? Was it the Father that was poured out on the day of Pentecost?

So sure, then, as Christ is a distinct person from the Father, so sure the Holy Ghost is also ; and, if Arians would be consistent with themselves, they would not only call him a distinct *person*, but a distinct *being*—perhaps a “*creature*,” and an “*agent*.”

VI. The Holy Ghost is represented as being *subject* to the Son ; as the Son is subject to the Father, in his *official* character in the work of redemption. “If I go not away,” said Jesus, “the Comforter will not come unto you ; but if I depart, I will send him unto you.” “But when the Comforter is come, whom I will send unto you from the Father, even

the Spirit of Truth which *proceedeth* from the Father, he shall testify of me." "But the Comforter, which is the Holy Ghost, whom the Father will send *in my name*, he shall teach you all things." "I will pray the Father, and he will *give* you another Comforter," &c.

How can these passages be reconciled with the notion that the Holy Ghost is the Father? or the soul of a material God? Did a *creature* send the Father into the world "*from the Father?*" or did the Father send himself in the name of a creature? Did a creature pray to God to send his *soul* into the world, and leave his forsaken body literally seated on a throne, to receive the homage of angels? How must this theory distort the word of God, even in the minds of Arians themselves. It is revolting to all piety, to contemplate its absurdities. What confusion and embarrassment attend on Arianism at every step! No wonder its votaries often meet each other in open hostility, when once they enter its dark labyrinths.

From the above passages, it is clear that the Holy Ghost is a distinct person from the Father; and is sent *from the Father by the Son; or by the Father in the name of Christ.*

VII. The *personal acts* of the Holy Ghost prove him to be a person. The Spirit "*searcheth* all things"—"*knoweth*" the deep things of God—exercises his "*will*" in distributing spiritual gifts—"communes" with the saints—is "*given*" by the Father, and "*sent*" into the world—"spake" by Esaias—beareth "*witness*"—makes "*intercession*"—"testifies" of Christ—is "*grieved*"—"moved" the Prophets to write—*created* all things—"made" the Apostles ministers and overseers, and consequently *governs* the Church—"reproves" the world of sin—*converts* sin-

ners—*sanctifies* believers—*comforts* the afflicted—*covenants* with believers in baptism, and raises the dead. These acts as clearly imply the personality of the Spirit, as they imply his existence.

But it is replied, that the Holy Ghost is *personified*, as inanimates objects are personified in figurative language. Even Kinkade takes this ground with strange inconsistency. In one part of his book he says, "God's Spirit is mentioned to signify God's self. By vexing the Lord's Holy Spirit, they vexed the Lord, therefore the Lord's Spirit was the Lord. God and the Holy Spirit are the same person.—The Holy Spirit is something more than a mere quality, it is real being, and yet not a distinct person from the Father." See "Thoughts on the Holy Spirit."

After arguing for seven pages that the Holy Spirit is the Father, without any distinction of persons, he suddenly shifts his ground, and denies that the Holy Ghost is a person! "Some suppose," says he, "that because the Holy Spirit is called a witness, it must therefore be a person. If the Holy Spirit is a person, he must be inferior to Christ, because he [Christ] had power to send him. If the Holy Spirit and the Father are one, and the self-same Being, I cannot see how he, as a person, could proceed from him." In this passage, Mr. K. virtually denies that the Holy Ghost is a person. He believes him to be "something more than a mere quality," a "a real *being*"—the soul of God, and really God; and yet he is not a person. But as Mr. K. always uses the term *person* in the Arian sense; that is, to signify *body*; the mystery is explained. His meaning is, that the Holy Ghost has not a *body*; or, in other words, that God has not two bodies.

Leaving this rickety hypothesis to fall to pieces of its own weight, we dwell for a moment on one more feature, and close this chapter.

We deny that the Holy Spirit is invested with the attributes of an intelligent person by personification. To show that objects are thus invested in figurative language, is a useless task, as no one denies it. But let it be proved that this is the case in *one instance* where the acts of the Spirit are mentioned. If these acts are only ascribed to the Spirit figuratively, then of course they were never really performed. The works of conviction, conversion, sanctification, and resurrection, must then be mere figurative representations. If this be true, the whole Bible is an allegory, and we may deny the literal reality of any thing and every thing in the whole range of Christianity itself. All that would be left for us, would be a figurative conversion, sanctification, salvation, God, heaven, and hell! Such are the legitimate fruits of the Arian theory.

But we turn with delight from these bewildering vagaries, to the sober realities of the Bible. A doctrine that cannot stand by the plain and explicit declarations of that Holy Book, without the aid of a licentious criticism, is unworthy of God, and dangerous to man. But, as the Holy Ghost is there revealed to us as a searching, knowing, willing, speaking, creating, convicting, converting, and sanctifying MIND, distinct from the Father and the Son, his personality is as obvious as that of the Father. We therefore regard him, not as an imaginary being, existing only in poetic conception; but as an acting, knowing, converting, and sanctifying Spirit, *really and personally existing*. May the Holy Ghost be merciful to such as deny his personal and real existence; and may he so lift the veil from off their

hearts, as to convince them of their error and unbelief; lead them to embrace the truth as it is in Christ; and enable them to go on full of faith and of the Holy Ghost to their lives' end.

CHAPTER IX.

THREE PERSONS IN ONE GOD.

IN the early part of this work we proved the absolute unity of the Divine Being—a unity that utterly precludes the possibility of more than one God. We were also particular to show that while Arians deny the proper unity of God, by holding to two Divinities, we acknowledge but *one* God, while we hold that this one God exists as *three persons*. By *person* we do not mean a distinct and independent *being*, as we have elsewhere shown, but merely one of those distinctions in the Godhead that are revealed to us as Father, Word, and Holy Ghost. In this sense we proved the Holy Ghost to be a person, and also established his Divinity. We had previously shown that Christ had two natures, in one of which he was *man*; and that in his higher and pre-existent nature he was verily and really God. These two main points, then, we consider as fully established in the preceding pages.

I. *That there is but one living and true God; and*

II. *That while the Scriptures insist upon ONE GOD ONLY, they reveal THREE DISTINCT PERSONS, of one substance, power, and eternity; and invested with every characteristic and attribute of Supreme Divinity.*

Neither of these positions can be abandoned,

unless we abandon the Word of God. They must therefore be reconciled; and in order to this we are obliged to conclude that *these three Divine persons—the FATHER, WORD, and HOLY GHOST—co-exist in a manner incomprehensible to mortals, as ONE SUPREME AND EVERLASTING GOD.* This is the doctrine of the Trinity. And how can we reject it, so long as we believe the Scriptures? Can we deny the *unity*? The Bible says there is *but one God.* Can we deny the *plurality*? The Bible teaches the Divinity of the Son, and the personality and Divinity of the Holy Ghost. What, then, can we do but believe in a Trinity? or that these three Divine persons constitute the one infinite and eternal BEING.

Solid as are the premises from which this conclusion is drawn, we are not without further proofs of a plurality of persons in the Godhead. To these additional evidences we now invite attention.

I. The Scriptures speak in a number of places of the "GODHEAD"—a title of Deity which of itself conveys an idea of plurality as well as of unity. "We ought not to think the Godhead is like unto gold"—"Even his eternal power and Godhead"—"In him dwelleth all the fullness of the Godhead." Now if this title is not used to represent the Divine Being, as distinguished from either of the *persons* which constitute the Deity, why not use the term Father, or God, instead of Godhead? Does not this title convey an idea of plurality, even to the minds of Arians themselves? and is not this the reason why they seldom or never use the term?

II. "In the beginning God created the heavens and the earth." On this passage an eminent critic observes, "The very first name in the Scriptures under which the Divine Being is introduced to us is a *plural* one." Dr. A. Clark says, "The original

word is certainly in the *plural* form, and has long been supposed by the most eminent, learned, and pious men, to imply a plurality of persons in the Divine Nature."

III. "And God said, let us make man in our image, after our likeness." Here the pronouns "us" and "our" show that there is a *plurality of persons* in the *one Divine Being*. Mr. Millard says, "the plurality of these expressions does not necessarily imply more than two, and as God made all things *by* Jesus Christ, [alluding to the agency scheme,] it appears evident to me that it was the Son to whom he spake." Mr. Perry endorses his opinion. Kinkade accounts for these plural expressions and titles by supposing that God imitated the dignitaries of earth in saying *us, our, we, &c.* He says, "In Hebrew, as well as in all other languages, a King, an Emperor, or any other person of great dignity, is frequently mentioned in the plural number. Thus, the King of Spain says, '*We, Ferdinand the Seventh.*' The King of France says, '*We, Charles the Tenth.*' The Emperors of Russia say, '*We, Alexander,*' or '*We, Nicholas.*'" According to this expositor, then, the Almighty has anticipated the refinements of earthly courts, and has followed the practice of kings, thousands of years before this practice was in vogue. Such an argument needs no refutation. But Mr. M.'s scheme is equally exceptionable.

1. The creation of man is represented as the work of all the persons indicated by the term "us." "Let us make man," not "do thou, my agent, make man." To say that only one of these persons was engaged in the work, is to contradict the text.

2. Man was to be made in the image of all these persons. "Let us make man in our image," &c. Mr. M. admits that there were *two* persons, namely

the Father and the Son; though Kinkade says there was but one. Now as the image of the Father and the Son is expressly stated to be "the image of God," it follows that these persons are God; or there is a plurality of persons in the Godhead. The same conclusion follows from another view of the text. If a plurality of persons made man—as the Scriptures affirm by the use of the term "*us*"—and God made man, as is expressly declared; it follows that God exists in a plurality of persons.

IV. "And the Lord God said, behold the man is become as one of *us*, to know good from evil." If there be not a plurality of persons in the Godhead, why say, "like one of *us*?"

V. "Go to, let *us* go down and there confound their language." On this text observe, 1. More persons than one came down; "Let *us* go down." 2. When these Divine persons came down, they were nothing more or less than Jehovah himself; for it is written, "The LORD came down to see the city—the LORD did there confound their language." Now as there was a plurality of persons that came down, and these persons were "the Lord;" it follows that there is a plurality of persons in the Godhead; or that the one God of the Bible exists in a plurality of persons.

But while one class of Scriptures reveal a *plurality* in the Godhead, without definitely showing the *extent* of that plurality, another class reveals a plurality, and restricts it to *three*; identifying the FATHER, SON, and HOLY GHOST as the three Divine persons of the Godhead. Some of these passages will now be considered.

VI. In the 6th chapter of Isaiah, the Prophet speaks of a vision in which he had seen "the King,

the LORD of hosts." At the 8th verse he says, "I heard the voice of the LORD, saying, whom shall I send, and who will go for us? Then said I, here am I, send me. And he said, go and tell this people, Hear ye indeed but understand not; and see ye indeed but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed." On this passage we offer the following observations:

1. There was but one Being that sent Isaiah, and that Being was "the LORD of hosts."

2. In this *one Being*, there is a *plurality of persons*. "Whom shall I send, and who will go for us?" Here, then, both the *unity* and *plurality* of the Godhead are distinctly revealed.

3. That the Father, Son, and Holy Ghost were present, as constituting "the LORD of hosts," can be easily proved. That the Father was included, no one will deny. In the 12th chapter of John, the above message delivered to Isaiah is quoted; verse 40th; after which it is said, "These things said Esaias, when he saw *his* glory, and spake of *him*: Nevertheless, among the chief rulers also many believed on *him*," but "did not confess *him*," &c. Here the pronouns "*his*" and "*him*" refer to Christ as their antecedent, as any one can see who will read verses 36 and 42 inclusive. "These things spake *Jesus*"—"spake of *him*"—"believed on *him*"—"did not confess *him*," &c. We have then this clear proof, that the LORD of hosts, whose glory Isaiah saw, and of whom he spake, was the Lord Jesus Christ; or that the Son was present as one person in the Godhead.

4. That the Holy Ghost, the third person in the

Trinity, was also present, appears from Acts xxviii. 25. "Well spake *the Holy Ghost* by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear," &c., repeating the same message that God gave to Isaiah in the above vision. Here the message of the LORD of hosts, is said to have been the speech of the Holy Ghost. Of course, then, the Holy Ghost was present also on this memorable occasion.

We have then direct proof from the word of God, that the Father, Son, and Holy Ghost were together engaged in securing an ambassador, and sending this message to ancient Israel; and that these three Divine persons constituted the one "LORD of hosts" mentioned by Isaiah. Hence the expression, "Whom shall I," the LORD of hosts, "send; and who will go for us"—Father, Son, and Holy Ghost. Well might adoring Seraphim salute this triune Lord and give equal honor to each of the Divine persons, as they cried "Holy, Holy, Holy is the Lord of hosts; the whole earth is full of his glory." Let us imitate the example of these celestial worshippers; and while they ascribe equal glory, majesty, and dominion, to each of the Divine persons, as constituting the one LORD of hosts; let us on earth respond to the glorious sentiment, and render our tribute of feebler praise as we sing,

"Hail! Father, Son, and Holy Ghost,
One God in persons three;
Of thee we joyful make our boast,
And homage pay to thee."

VII. "FOR THERE ARE three that bear record in heaven, the Father, the Word, and the Holy Ghost, and THESE THREE ARE ONE." In reply to this strong

text, Arians generally deny that it is a portion of the word of God. Kinkade and Millard deny its genuineness, the former saying, "I have no doubt but the passage is an interpolation;" and the latter, with an air of triumph, "Dr. Adam Clarke, the Methodist commentator, gives up the passage as spurious." Mark the expression, "*the* Methodist commentator," as if the Methodists had but one commentator, and he was decidedly against them. But supposing it were so, what then? Are we bound to follow Dr. Clarke or any other man, as an infallible interpreter? We acknowledge him as a great and good man—we learn all we can from his excellent writings; but after all, it is the right of every Protestant Christian, to read the Bible and think for himself; and in the exercise of this right we become Trinitarians. As a denomination the Methodists have never received Clarke's views of the Sonship, or of the foreknowledge of God; and we are far from adopting his opinion respecting the above text. It is true that some modern writers, on the subject of the Trinity, do not urge this text in proof of their doctrine. But this is not because they think it spurious. They know it to be a disputed text, and, like Dr. Clarke, feel that they have proof enough without it. But we are under no obligation to give it up as a forgery, simply because Dr. Clarke does. The substance of Kinkade's "reasons" for rejecting this passage, is, the opinion of Dr. Clarke; a discovery which Mr. K. says was made in the East by Mr. Buchanan; a note in the "improved," or Arian version of the New Testament; and the expulsion of the text from the Campbellite New Testament, another Arian work. This last is mentioned as a mere translation by Campbell, (not Alexander,) Doddridge, and McNight; which has been reprinted

by Alexander Campbell of Virginia. The fact seems to be, that "Campbell, Doddridge and McNight" never published any joint translation of the New Testament; that A. Campbell has given *his* version to the world, as the work of these men; and that instead of its being a "reprint" of their version, it is almost exclusively his own performance. But to return: If the genuineness of the above text is to depend on the opinion of commentators, we must consult others besides Dr. Clarke; and see if the scales may not be balanced in its favor.

1. REV. RICHARD WATSON says, "The recent revival of the inquiry into the genuineness of this text, however, shows that the point is far from being *critically settled* against the passage as a true portion of Holy Writ, and the argument from the context is *altogether in favor of those who advocate it.*"

2. DR. THOMAS COKE says:—"The anti-trinitarian heretic trembles at this passage; it is a thunderstroke to him, of which he well knows the weight; therefore he leaves no means untried to turn it aside, or to avoid it. The chief mode has been to deny that the text was written by St. John; and under pretence that it does not appear in all the ancient manuscripts of this Epistle, and that some of the fathers who formerly wrote against the Arians, did not avail themselves of it in proof of Christ's Divinity, the heretics of the present day deny the authenticity of the text. But the cause must be very desperate which can allege no better reasons against the strength and evidence of a text of Scripture. For, to give any force to such an argument, it would be necessary to show, that the passage in question existed but in very few manu

scripts, or at least, only in those of a modern date, and of small authority, and that it was unknown in all Christian antiquity; but the fact is, that this passage is found in a great number of manuscripts, and those the most ancient; and is quoted in books of the most venerable ecclesiastical antiquity, and all much older than those manuscripts that do not contain the passage. But not to mention St. Jerome, who found it in the Greek manuscript of the New Testament, from which he made his Latin versions, in which we find it also, and a long comment upon it in his Preface to the canonical Epistles; we find it cited in proof of the Trinity in the Confession of Faith, presented about the end of the fifth century by the bishops of the African churches to Huneric king of the Vandals, an Arian, and a great persecutor of the orthodox defenders of the Trinity. Now, would it not have been the most unexampled piece of imprudence in those bishops, purposely to expose themselves to the rage of Huneric, and of all the Arian party, by alledging in so solemn a piece as the Confession of Faith, this passage of St. John, if it had not been universally extant in all the manuscripts of the day, or if it had been forged? Doubtless the Arian would sufficiently have triumphed in such a discovery; and it is clear, that nothing but the truth and notoriety of the facts could have silenced those heretics. Neither could the citation of the passage at that time have been regarded as a new thing, or of doubtful authority; for it was more than 250 years before, that St. Cyprian, bishop of Carthage, and a celebrated martyr, who flourished but a little more than a hundred years before John, had quoted it in his Treatise on the Unity of the Church; and all the printed editions of Cyprian's works, as well

as the most ancient manuscripts of that father of the Church, constantly contain that citation, which is a certain mark of its authenticity. Lastly, to go still farther back, we find Tertullian, who was before St. Cyprian, mentioning it in his dispute against Praxeas. Now, since nothing reasonable can be objected against a passage quoted by such celebrated writers, one of whom is Tertullian, who flourished towards the conclusion of the very same century in which St. John died, it is a certain proof that these words were extant in the very first manuscripts."

3. REV. JOHN WESLEY was fully satisfied of the genuineness of this text. He says, "What Bengelius has advanced, both concerning the transposition of these two verses, and the authority of the controverted verse, will abundantly satisfy any impartial reader." He calls Bengelius "the most pious, the most judicious, the most laborious, of all modern commentators on the New Testament." "For some years," says Mr. Wesley, "he stood in doubt of its authenticity, because it is wanting in many of the ancient copies. But his doubts were removed by three considerations:—1st. That though it is wanting in many copies, yet it is found in more, and those copies of the greatest authority. 2d. It is cited by a whole train of ancient writers, from the time of St. John to that of Constantine. This argument is conclusive, for they could not have cited it, had it not been in the sacred canon. 3d. That we can easily account for its being, after that time, wanting in many copies, when we remember that Constantine's successor was a zealous Arian, who used every means to promote his bad cause, to spread Arianism throughout the empire; in particular, the erasing this text out of as many copies as fell into his hands." No doubt this was the case;

and a similar course would be adopted by modern Arians, were it not for public opinion. Mr. A. Campbell has substantially tried the experiment, in publishing his version of the New Testament; and some of our citizens have had it in their houses for some months, before they knew that it was anything less than the whole truth. But, on looking for 1 John v. 7, the "improved version" is found wanting. Such an expedient is certainly unworthy of any *good* cause; and can only be resorted to by those who consider theirs a desperate one.

4. In an ancient commentary in our possession, the name of whose author is lost from the work, the text is explained without a hint that it was ever disputed.

5. SCOTT and HENRY, in their commentaries, vindicate the text as legitimate.

6. The learned VALPY, in his Critical Notes on the Greek Testament, defends this text as genuine, and refers to Pearson, Stillingfleet, Bull, Grab, Mill, Bengelius, Ernesti, Horsley, Nolan, and Bishop Burgess, as of his opinion. He also quotes the remark of Dr. Hey, that "the text might be more easily *expunged* unfairly, than admitted unfairly." This is obvious to every candid mind. That it might be expunged by the opposers of the doctrine it contains, is certain; but, that Trinitarians should forge a new text, and insert it in the manuscripts, and yet nothing be said of it at the time by their opponents, is impossible. We must therefore have more testimony before we erase this Trinitarian text from our Bibles.

7. This text stands in the German Bible, printed in 1602 (a reprint of a much older edition) without any mark of doubt. This shows the opinion of

the German divines and commentators of that age ; and also of the preceding century.

8. The bare insertion of this text, in our English Bibles, is strong evidence that it is a true portion of the word of God. Was it only a word, or a phrase, the case would be different ; but it is a whole verse. When we consider that the Bible was translated from the Greek and Hebrew more than *two hundred years ago* ; when sectarianism was dormant to what it now is ; that *forty-seven* of the most learned men on the globe were engaged in this work for more than three years, “ neither coveting praise for expedition, nor fearing reproach for slackness ;”—that they had all the manuscripts that could now be had, if not many more, and every facility which the British empire could furnish or procure—when we consider all these things, we are not prepared to admit that they have sent down to posterity a forged Bible ; or that they were less honest or learned than our Arian expositors.

Finally, We should suppose they would be among the last to attempt to invalidate any portion of the New Testament. They boast of it as their “ Discipline,” and yet they are ever and anon trying to prove certain portions of it, that cannot be conformed to their views, incorrect, counterfeit and forged. If there is any advantage in having a genuine confession of faith and a genuine Bible, we certainly have it. Our Bibles and creeds are genuine, while those of the Arians are in part a forgery, they themselves being judges.

The above summary of testimony is sufficient to show the slight ground upon which 1 John v. 7, is rejected by those who dislike its doctrine. Though it is but a part of what might be urged, it will doubtless be sufficient for the sincere inquirer after

truth; and the obstinacy which rejects this evidence, is probably too far gone to be benefited by proof or argument. Having vindicated the text as a genuine portion of the word of God, we shall now proceed to consider its doctrine.

In the first member of the text, it is asserted, that "there are *three* that bear record in heaven, the Father, the Word, and the Holy Ghost." Here notice; the second person is not called the *Son* or *Christ*—titles usually applied to the Saviour to express his complex character—but "the **WORD**," a title that signifies the pre-existent nature only. Had he been called the Son, or Christ, titles which include both natures, John could not have said "these three are one," as the humanity of Christ never was one with the Father and the Holy Ghost. Again, these three Divine persons are mentioned in the usual scriptural order, without any sign of inferiority on the part of any of them, the work attributed to them being common to them all. The *three* "bear record;" the Word and the Holy Ghost doing all that the Father does.

Secondly, It is declared in this passage that "*these three*," namely, the Father, Word, and Holy Ghost, "*are ONE*." Is it possible more clearly to state the doctrine of the Trinity, without much circumlocution? The text says there are **THREE**; names each of the three separately; and declares that they are **ONE**. Here then we have *three* in *one*—a *plurality* and *unity* in one Being, or *three persons* in *one God*. This is the doctrine of the Trinity.

Plain and guarded as is this text at every point, Arians deny that it contains the above doctrine. This, however, is nothing strange. As a matter of course, if they cannot impeach those passages that are in the way of their system, some plan must be

devised to pervert their meaning; and turn aside those "thunderbolts" that would otherwise rive their frail tenement in pieces. But let us examine the Arian exposition of the text.

1. Mr. Millard tells us, p. 17, that it points out a "oneness of union." What the man means by a "oneness of union," we know not. If he means that there is but one union in the Divine Being, very well. We believe that by one eternal union the three Divine Persons are so united as to be one God.

2. It is said that these three are one in the sense that Christians are one with Christ and with each other. In support of this position the following texts are quoted:

(1.) "Neither pray I for these alone; but for them also which shall believe on me through thy word: That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us:—that they may be one, even as we are one, I in them, and thou in us, that they may be perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."—John xvii. 20—23. That the unity here spoken of is oneness of mind and spirit we admit. This is the only unity among Christians, that could prove that Christ was the true Messiah, and that his religion was from heaven. We also admit that Christ and the Father are one in this sense. This text speaks of an agreement between the Father and the Son, like that of Christians that are made "perfect in one;" but the subject treated of in 1 John v. 7, is altogether different. Hence it is a violation of a just rule of interpretation, to explain the latter by the former.

(2.) 1 Cor. iii. 7, 8. "So then, neither is he that

planteth anything, neither he that watereth ; but God that giveth the increase. Now he that planteth and he that watereth are one ; and every man shall receive his own reward, according to his own labor." The argument raised on this text by Arians is, that as Paul and Apollos are one, and yet two distinct beings, so the three mentioned 1 John v. 7, are one, and yet not one being. Now we deny that there is the least analogy between the two texts ; or that the oneness mentioned in them has the slightest resemblance. The Corinthians had been saying one to another, "I am of Paul and I of Apollos." Paul considered this "carnal," as it was giving them that glory as ministers which they could not receive. Hence he says, "I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase." Now we ask in what sense were Paul and Apollos one ? Has this text any reference to their being of one mind, or of one spirit ? By no means. They were one in *office, dignity and nature* ; and consequently occupied *one ground*, being mere agents by whom the Corinthians heard the gospel and were saved. Hence the question : "Who then is Paul, and who is Apollos, but ministers by whom ye believed ?" How plain that they were one only in reference to their *office* and *condition* as ministers ; and their *unworthiness* to receive the honor that was proffered them. But are the "three that bear record in heaven" one in this sense ? Are they one as mere *agents*, occupying *one ground*, and filling *one office* ? It is useless to waste time upon this point, as every one must see that this passage has nothing to do with the doctrine of the Trinity, and should never be pressed into the service of Arianism.

(3.) Gal. iii. 28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Here the *unity* spoken of in the latter part of the text, must be directly opposed to the *plurality* spoken of in the former part. The Church at Galatia was composed of "Jews, Greek, bond, free, male and female," who had abandoned their former religions, respectively, and become "the children of God by faith." Now the doctrine of the text is, that as the Galatians had been "baptised into Jesus Christ," and had "put on Christ," it was their duty to merge all former peculiarities, titles, and attachments in the one common cause; and as they were now the children of God by faith in Christ Jesus, they must be one in *faith, hope, affection and doctrine*. In this sense they were "all one in Christ Jesus." But are the "three that bear record in Heaven," "one" in this sense? Have they heretofore entertained different opinions, and belonged to different nations? Have they abandoned different systems of religion and become "all one in Christ Jesus." How trifling to assert that the Father, Word and Holy Ghost are one in any such sense.

But suppose we admit for a moment that the three in 1 John v. 7, are one as Christians are one in the above passages. Would it not utterly overthrow Arianism? These Christians were one in *nature*, being all really *human*. Now if the sacred "three" are one in this sense, they are of course of one substance, power, and eternity, with the Father; and are all truly and properly Divine.

Again, if the Holy Ghost and the Father are one as Paul and Apollos were one, they must be two distinct persons, a point which Arians deny. They must therefore either cease to explain 1 John v. 7,

by the above texts, or admit that the Holy Ghost is a distinct person in the Godhead, and that the Father, Son, and Holy Ghost are of one nature, truly and really Divine.

(4.) There is evidence in the text itself, and in the context, that the "three" cannot be "one" in the Arian sense. At the eighth verse it is said of the "spirit, the water, and the blood," that "these three *agree* in one." Now if the Father, Word, and Spirit, are one only in the sense of *agreement*, why is it not said that they "*agree* in one?" Why say, "these three *are* one?"

(5.) Finally, Our opponents are extremely inconsistent in their opposition to this passage. They first tell us that it was "*forged*," and inserted by Trinitarians, on purpose to prove their doctrine; and the next breath they affirm that the text has no reference whatever to the doctrine of the Trinity! Why then was it inserted? Could a Trinity be proved by a text that had no reference to that subject? If, as Arians say, the text was inserted by Trinitarians to prove their doctrine, it must certainly contain the doctrine of the Trinity; and if not thus inserted, it is genuine, and Arians should cease to reject it as spurious.

But we must close these remarks. We have shown that 1 John v. 7, is a genuine portion of the word of God; and that it clearly and fully teaches the doctrine of the Trinity. This is the only object for which it was introduced, and we will now dismiss it. In spite of every effort to erase this text from the Bible, or to explain away its meaning, the truth still blazes forth from the pages of inspiration. that "*there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and THESE THREE ARE ONE.*"

VIII. A third text that recognizes the Father, Son and Holy Ghost as persons in the Godhead, is Mat. xxviii. 19, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." The Christian Church is the Church of God, and her ministers are God's servants, to preach His word and administer His ordinances *in His name*. In baptism the candidate enters into solemn covenant with God, promising to serve him all the days of his life; on the fulfilment of which promise God is pledged to bless him in life and death, and to save him eternally in heaven. The visible "*sign*" and "*seal*" of this covenant, is baptism; and God authorizes his ministers to apply this seal *in His name*, to all proper subjects. Now in the formula appointed by God himself, to be used by his ministers on such occasions, they are expressly taught to baptize in the name of *three Divine Persons*. What they do in the name of the LORD, they do in the name of the Father, Son, and Holy Ghost. Now if there be no Trinity, why this Trinitarian formula, where the candidate covenants with God only? Must we be baptized in the name of the Father, a creature and an attribute? This is the Arian sense of the text. But one class of Arians have so fallen out with this Trinitarian ceremony, as to reject it altogether in baptism; and in its place to substitute "*I baptize thee unto the remission of sins*," omitting the three Divine Persons, and doing the work in their own name, rather than in the name of the Trinity.

IX. The prayer addressed to God in the Apostolic benediction, is addressed to *three Divine Persons*. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." 2 Cor. xiii. 14.

That "God" in this passage means the Father, no one will deny. Here, then, we have an inspired Apostle, solemnly addressing the Supreme Being in behalf of the Corinthian Church; but his address is not to the Father only, but to the three Divine persons, namely, *Father, Son, and Holy Ghost*. It is certain, therefore, that the three addressed by Paul, are the one God whom he worshipped.

But let Arianism interpret this prayer. The Bible teaches that "the grace of *God* bringeth salvation"—that we are saved "by grace," and that this grace is "the gift of *God*." Paul says, "By the grace of *God* I am what I am," and he expressly declares, that his preaching was "to testify the gospel of the grace of *God*." Now when he comes to pray for his Corinthian brethren, he prays for "the grace of our Lord Jesus Christ." If then, as Arians tell us, Christ is a *creature*, and a distinct being from God, the prayer of Paul was not for the grace of God, but of a poor finite *creature*! He enjoyed the grace of *God* himself—the only grace that can bring salvation—but, upon the Arian hypothesis, when he prays for others he asks only the grace of an inferior, dependent "*agent*!"

But enough has been said on the subject of this chapter. Though we might greatly enlarge the above list of texts, we consider those already quoted as abundantly sufficient. Our object has been to show that while the Scriptures reveal but *one God*, and yet reveal *three Divine Persons*, of one substance, power, and eternity, they reconcile the apparent contradiction by uniting the Father, Word, and Holy Ghost, as the one living and true God. This point we now consider established. We have shown that the God that sent forth Isaiah, was a God consisting of Father, Son, and Holy Ghost—

that these three are the one God to whom the Apostles prayed, and the Father, Word, and Holy Ghost *are* ONE. With this summary we shall close the argument, so far as direct proofs are concerned, and proceed in the next chapter to consider objections.

CHAPTER X.

OBJECTIONS TO THE DOCTRINE OF THE TRINITY ANSWERED.

It is well known that the usual course pursued by modern Arians, in propagating their doctrine, is to stand at a respectful distance from the arguments of their opponents, and raise objections to the doctrine of the Trinity. To this we should not object, provided they were candid and fair in their animadversions; but the truth is, not one in ten of their objections is urged against our real sentiments. They first misapprehend or wilfully distort our views, and then fall upon their own Agag, and hew him to pieces. Having destroyed their man of straw, they often rejoice, as if they had driven Trinitarianism from the earth. This farce has been acted over and over again in different parts of the country.

If our opponents would state our views as they are, or suffer our articles to speak for themselves, without a forced construction, the doctrine of the Trinity would furnish within itself an answer to every reasonable objection. But to proceed:—

I. It is objected that “the doctrine of the Trinity

is of *human origin*." In support of this position, Millard asserts, that the doctrine of the Trinity was invented at the Council of Nice, A. D. 325, and completed at the Council of Constantinople, A. D. 381. That creeds were formed by these Councils as declarations of the general faith, we do not deny; but this fact is decidedly in our favor. These primitive Christians took the Bible for their guide, and after the proud and ambitious Arius introduced his heresy, and began to spread it abroad, Constantine assembled the ministers of the Church to discuss this doctrine, in the presence of the Arian party, and to pronounce upon its character. At this Council they condemned Arianism, and declared the doctrine of the Trinity to be the doctrine of the primitive Church, and of the Bible. A person of very limited historical knowledge must know this to be the fact. We have, then, this proof, that the doctrine of the Trinity was the doctrine of the Church of Christ; and was pronounced such in her confessions of faith, at least as far back as within 225 years of the death of St. John.

Again: If this doctrine is of human origin, how is it that nearly all who have taken the Bible for their guide, in all ages of the Church, have been Trinitarians? How is it that the great majority of learned and pious Christians have found this doctrine in the Bible; while comparatively few have rejected it?

II. It is objected that this doctrine is "*an invention of Popery*." The objection just now considered is a sufficient answer to this. If the doctrine was invented at the Council of Nice, A. D. 325, it cannot be an invention of Popery; for the Bishop of Rome was not acknowledged Universal Bishop or Pope till A. D. 606; so that there was no "Popery" till

281 years after the Nicene Council. The doctrine of the Trinity was known at least 281 years before Popery was known, even Arians themselves being judges.

This objection, when stated in a Protestant community, is an appeal to prejudice rather than to the judgment. Suppose Catholics do hold to the doctrine of the Trinity, does that circumstance militate against its truth? Do they not hold to other doctrines that are considered fundamental in Christianity, even by Arians? That Popery is a corrupt religion, both in theory and practice, we firmly believe; but to reject every doctrine that is held by the Catholics, would be to reject the being of a God, the immortality of the soul, the resurrection of the dead, and future rewards and punishments, as well as the doctrine of the Trinity.

In our view, the fact that Romanists are Trinitarians, is in favor of the truth of the doctrine. While they have corrupted many doctrines, and have covered up others, during the nine hundred years of their ascendancy, the doctrine of the Trinity remains unchanged and uncorrupted, the same as in the days of Constantine. This shows that it was too conspicuous and prominent on the pages of the Bible to be covered up, and too stern and pointed in its evidences to yield to their efforts at corruption. Again: we all know that there is a tendency in human nature, to go from one extreme to another. When Luther and his coadjutors came out from the Romish Church, and protested against her doctrines and practices, they rejected every thing that they did not find revealed in the word of God. In sifting truth from error, they were far more liable under the circumstances to reject a truth, because they found it with Romish errors, than to adopt and

perpetuate mere Papal inventions as the truth of God. But with all their prejudices, they transfer the doctrine of the Trinity from the Romish to the Protestant Church, as a doctrine of the Bible—a doctrine which they dare not reject as a human invention, much as they despised the errors and corruptions of Popery.

Now, if this doctrine has been in every branch of the Church up to 1517, and at that time passed the ordeal of the Reformation as a Bible doctrine—if at this ordeal, where the Bible was made the law, and prejudiced men the judges, this doctrine was acquitted as true, and adopted as from heaven; what reasonable man will be terrified by the cry of “Popery?” or be influenced in the least by this frivolous objection?

III. A third objection is, that “*the doctrine of the Trinity is unscriptural.*” This is grounded mainly upon the fact, that the words “Trinity,” “incarnation,” &c., are not found in the Bible. “If these phrases were in the Bible,” says Kinkade, “I would not say a word against them; but, as neither the word *Trinity, co-equal, co-essential, &c.*, is in the Holy Scriptures, but are all mere human inventions, no person who takes the Bible for a standard, will consider me erroneous for rejecting them.” Again, he says, “It is not common for logicians to dispute much about *words*, when they agree in *idea*.” But do not Arians claim to be “logicians?” and do they not make the whole controversy turn upon “*words*?” We do not say the word “*Trinity*” is in the Bible, but the *doctrine* is there; and no logician will dispute about mere words. According to their own showing, then, the above objection is groundless.

After what has been said on the term *Trinity* &c., *Chap. II.*, and the proofs adduced from the

Bible in the preceding pages, we leave the reader to judge whether our views are scriptural or not. Formally to appeal to the Scriptures here, would be to repeat the arguments already adduced.

IV. Others reject Trinitarianism, because "*it is a mystery.*" The strength of this objection is, that the doctrine of the Trinity cannot be true, because we cannot understand *how* three persons can be united as one God. There is no mystery in the *fact* of this union; this is clearly revealed. The *mystery* is all in the *mode* of union. Now, we demur to the principle assumed in this objection as Deistical, and subversive of all revelation. If we are to reject every doctrine that we cannot comprehend, we shall soon reject most of the leading truths of the Bible. Can any tell *how* the dead are to be re-organized and brought to life?—*how* we are born of the Spirit?—*how* spirits communicate with each other in the intermediate state? or *how* God exists, and is omniscient and omnipresent? God gave the Bible to teach things that we did not know; and, for us to assume to decide upon the truth of things revealed, making reason the test of revelation, is the height of folly and presumption. We are bound to believe all that is revealed in the Bible, whether we can comprehend it or not. Such is the weakness of the human understanding, that we lay it down as a principle, that we should believe things that we cannot comprehend or explain, whether made known to us by the senses, by consciousness, or by revelation. Hence we believe that the soul and body are united; that the sun shines; the heart beats; grass grows, and bodies gravitate; and yet we cannot fully comprehend or explain one of these phenomena. Nor can Arians divest their own system of "*mystery.*" Can they

tell how God can have a body and soul, and yet be "a Spirit?" How he can have a natural son that had *no body* before the world began, either with or without a mother? How there can be two omnipotent Gods, and yet but one God? We have known a number of their leading men to admit that there were mysteries in their system; and yet they reject the doctrine of the Trinity because it is a mystery!

That there are three distinct persons in the Godhead, and that "these *three* are *one*," is clearly revealed; and we may as well reject the *being* of a God because we cannot comprehend him, as to reject his peculiar *mode* of being for the same reason.

V. Another objection is, that "*the doctrine of the Trinity is unreasonable.*" The remarks on the last objection are equally applicable here, as both objections assume that human reason is to decide what is possible or impossible in a revelation from God. A doctrine is reasonable or unreasonable with a man, according as it agrees or disagrees with doctrines and notions already entertained. All reasoning proceeds by comparison; and if on comparing a new thought with an old one they disagree, the new thought is pronounced unreasonable. Hence when once a person adopts a system, in religion or philosophy, he uniformly considers all others unreasonable, that do not accord with his pre-conceived views. For instance, the Copernican theory of the revolution of the earth was considered very unreasonable by those who held that the earth stood still; and the absurd idea that the heavenly bodies made the whole circuit of the heavens every twenty-four hours was pronounced reasonable, because it agreed with the first error, namely that the earth stood still.

So with Arians in respect to the doctrine of the

Trinity. They compare it with their theory, and then pronounce it "*unreasonable*," because it does not agree with Arianism. Deacon Homespun must be right, though Copernicus and all the world be wrong.

But by what rule is this doctrine branded as unreasonable? Can it be unreasonable unless it contradicts some known and established truth? By no means. We ask then, wherein is it repulsive to reason? Can such hostility be discovered by common minds? If so, how is it that the greatest logicians that have ever lived have been Trinitarians? and that nine-tenths of all the great men that have ever shone in the Church, have believed the same doctrine? Are there no reasonable men on earth but Arians? Alas, for Methodists, Baptists, Presbyterians, Quakers, Dutch Reformed, Lutherans and Episcopalians! If our opponents are correct, we are well nigh destitute of reason.

Aside from the arrogance of such indiscriminate censure, it always creates suspicion with some, to hear men so loud in eulogizing reason, as the test of Bible truth. It reminds us of a certain book called "*The Age of Reason*;" and of a nation we once read of, that reasoned the Sabbath into every tenth day; the Bible into the fire; and the soul of man out of existence.

VI. A sixth objection to our doctrine is, that "*it represents Christ as two persons; and thus makes out as many as four persons in the Godhead.*" It is urged that if Christ had a human body and soul, they must make one person, and the pre-existent nature is another person. "Add to these," say they, "the Father and the Holy Spirit, and we have *four persons.*" The fallacy of this objection lies in the ambiguous use of the term *person*. It ordina-

rily comprehends in its meaning both body and soul, but not always. It sometimes includes only the body, at other times only a spirit ; as when it is said, God is a person ; but when applied to Christ as a complex being, it comprehends his entire substance, soul, body, and Divinity. Hence we say, "the Godhead and manhood were joined together in *one person*." We might as well say that there were two Christs, or two sons of God, as that there were two persons.

As the soul and body may each be called a person when abstractly considered, and yet when united are but one person ; so the humanity and Divinity of Christ, which might each be called persons when separately considered, are but one person when united in Christ.

VII. It is objected that "*if Trinitarianism be true, we have only a human sacrifice.*"

This objection comes with an ill grace from those who deny the sacrificial death of Christ altogether ; but still we will give it a candid consideration. The curse of a broken law hung over *man* ; and without real humanity there could have been no atonement. This we have shown in our remarks on the humanity of Christ. But though humanity was essential, as well as Divinity, *sinful* humanity could not become an offering for the sins of others ; as it would need an atonement for itself. All the natural descendants of Adam were "in his own image," that is, depraved and sinful ; but the humanity of Christ, being begotten by the Holy Ghost, had not the depravity of Adam's natural descendants, but was perfectly holy. In reference to this miraculous provision for the redemption of the world, the eternal Word says to the Father,

“sacrifices and offerings thou wouldst not, but *a body hast thou prepared me.*”

As Christ's humanity was begotten by the Holy Ghost, and was perfectly holy, he needed no atonement for himself, and was an appropriate offering for the sins of the world. He never sinned or repented; was never converted; and will never be judged. “Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily as those high priests, to offer up sacrifice, first *for his own sins*, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore.” Heb. vii. 26.

Christ's sacrifice, then, was more than *human*, if by human we mean a mere fellow being. He was *begotten of God*; was *perfectly holy*; and was *in union with the Godhead, and sustained by it*, in the redemption of the world. To attempt, therefore, to disparage the atonement, by connecting it with the sin and corruption of fallen humanity, is a mere artifice;—an appeal to our prejudices, rather than to the Scriptures.

“The man Christ Jesus” was a sacrifice which God could accept—an atonement by the merit of which “He could be just, and yet the justifier of him that believeth in Jesus.” Now allowing that the offering actually made for sin, was nothing more than the “body prepared”—the spotless humanity of Christ, what then? Has Arianism a more valid atonement? Do they not assert that Christ is *a mere creature*? and has not one *creature* as much merit before God as another? All the

merit that could be secured, growing out of the quality of the offering, must arise from a connection with absolute Divinity—a connection which we acknowledge, but which Arians deny.

VIII. Another common objection is, that “*according to Trinitarianism, the Son of God never died.*”

But Christ was the Son of God in a twofold sense. His Divine Nature was the “Son,” as distinguished from the Father and the Holy Ghost; and his humanity was the Son of God, because God the Holy Ghost was his only father. In some passages the title “Son of God” signifies one nature; in some the other; and in others both united. “Unto the Son he saith, thy throne, O God, is forever and ever,”—“all men should honor the Son, even as they honor the Father.” Here the term *Son*, signifies the Divine Nature. In the first chapter of Luke it is applied to the humanity only. “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; *therefore* that holy thing *that shall be born of thee* shall be called the Son of God.” Here that which was born of Mary, namely the human nature, was to be called the Son of God, *because* the Holy Ghost was its Father, by whom it was begotten. Other passages apply the term to both natures. The Son in Isaiah ix. 6, is both a “child born” and “the mighty God;” and in most places in the New Testament, as Mr. Watson well remarks, it is applied to Christ without any nice distinction, to include both natures, and signify the one person, Jesus Christ. Now as Christ is the Son of God in both natures, considered as distinct, and is consequently the Son of God in his complex character, the death of the human nature is entirely sufficient to justify the language of the Scriptures. If the “Son of God” meant only

the Divine Nature, we should deny that it died. We do not believe that the pre-existent Spirit—the Divinity—ever suffered or died ; nor did we suppose that even a super-angelic being could die, till we read it from the pen of an Arian preacher. Mr. Millard says the *whole Christ* actually died, Divinity and all ; but as he was only a subordinate God, according to Mr. M.'s theory, it seems he was not exempt from death.

But Trinitarians do not hold to the suffering or death of Divinity ; and yet they firmly believe that “that holy thing” which was born of Mary, and was called by Gabriel “the Son of God,” actually died on the cross as an atonement for sin.

IX. It is affirmed that according to our doctrine “*God died.*” This objection and the preceding, cross at right angles, and neutralize each other. If, according to our views, the pre-existent nature did not die, how does it appear that God died ? But we will give the objection full scope, and answer it as if it stood alone. It is said if Christ was God, and Christ died, God must have died.

To those who have given little attention to the subject, this argument appears quite plausible. But let us examine it. In order to make the objection valid we must assert that Christ has but one nature ; that in this nature he is God ; and that he actually died. But is this Trinitarianism ? We assert that Christ has *two natures*, humanity and Divinity ; and that the human nature *only* died on the cross. How then does our doctrine imply that God died ? The humanity could die and did die, without the suffering or death of Divinity.

Natural death is the separation of soul and body ; and though the soul of man never dies, yet we speak of a deceased person as dead. So in refe-

rence to Christ. His pre-existent nature and his human soul were both immortal, and consequently could not die; but his body being mortal "became obedient unto death, even the death of the cross." Now we might as well say that the soul dies because the body does, as that Christ's Divinity died because his body did. The same logic would say, "*men* are souls and bodies united. *Men die*, therefore *souls and bodies die*."

X. Again, it is asserted that on the Trinitarian scheme "*there was no humiliation*" in the advent of Christ. A strange objection indeed, and easily answered. It rests on the assumption that it indicates greater condescension and humility for a *creature* to become incarnate, than for *God* to be "manifest in the flesh." This assumption is untrue, as all must see. The more elevated the being, the greater the humiliation in stooping to our nature, and to a visible residence in this lower world. So far, then, as the infinite God exceeds a mere creature; so far does the Trinitarian scheme exceed that of the Arians, in the humiliation it ascribes to Christ. For a *creature* to be elevated to create, sustain, and govern all things—to forgive sins, receive the homage of men and angels, and judge all men at the last day—is an inconceivable *exaltation*; but for the eternal WORD, the God and Creator of all, to assume our nature and "dwell among us," is a specimen of humiliation unparalleled in the annals of time or of eternity. And yet it is objected that there is "no humiliation!!"

XI. It is urged, that "*if Trinitarianism be true, we have no Mediator*." In Christ were united the *sacerdotal, prophetic, and regal offices*; into all of which the candidate was inducted by anointing. Hence Jesus is called *Christ*, which signifies *the*

anointed. In his priestly office he is our Mediator, and stands like the ancient high priests between the Father and sinful men. His pre-existent nature is also our Mediator *by office.* Each of the three persons in the Godhead has his peculiar office in the work of redemption. The Father vindicated the law, and insists on the claims of justice. The Son becomes incarnate, to mediate between the Father and us, to become our Advocate, and to redeem us from under the curse of a broken law. The peculiar office of the Holy Ghost is to inspire the Scriptures; to convince the world of sin; to induce repentance; to renew the heart in conversion, and to sanctify us wholly to God. It does indeed seem that the whole scheme and economy of man's redemption was laid, in order to bring mankind gradually into an acquaintance with the three Divine Persons, one God blessed forever. Now, if the doctrine of the Trinity be true, Christ is our Mediator in both natures. The pre-existent WORD being "manifest in the flesh," the entire person, including both humanity and Divinity, constitutes an appropriate Mediator between the Father and us. We may approach God through such a Mediator, and live; for by him the rays of Divine justice are so modified, that we can draw nigh unto God, and not be consumed. He is our Brother, and we need not dread to approach him; he is our God, and we need not fear to love, trust, obey, and worship him with all our hearts, and forever more.

So far is Trinitarianism from destroying the mediatorial office, that it is the only doctrine that fully recognizes that office. It is the glory of our system that "there is one God and one Mediator between God and man, the man Christ Jesus."

XII. Arians tell us, that our doctrine "*represents*

Jesus Christ as sending himself; anointing himself, &c. This, also, is a mistake. If there are no distinctions of persons in the Godhead, as Arians affirm; that is, if God exists in *one person only*; then to assert the Deity of Christ, is to represent the same person as sending and being sent; but if God exists in *three persons*, then the Father could send the Son, and the Son could pray to the Father. The Word, or second person in the Trinity, was sent in the office of Mediator, to take our nature, and become a sacrifice for sin; and, in order to redeem man, and conquer death in his own dominions, he "humbled himself," and assumed "the place of a servant." Though he was rich, for our sakes he became poor, yielding to an *official* subordination, and dependence. Hence, though he was *essentially* one with the Father, he was *officially* subject to, and dependent upon the Father, in the great work of human redemption. As the incarnate Son, self-exiled from the glory of heaven, and nearing the period of his exaltation and glorification, he prays, "Now, O Father, glorify thou me with the glory which I had with thee before the world began."

If then, the doctrine of the Trinity be true, Christ did not pray to himself, or send himself; for whether it were the incarnate Son that prayed, or the human soul, or both, as united in one complex person, the prayer was offered to the Father, a distinct person in the Godhead; and the Father sends the Son, and anoints "Jesus of Nazareth with the Holy Ghost."

XIII. The last objection we shall notice, and the only remaining one that we know of, is, that, "*according to Trinitarianism, the sufferings of Christ were comparatively nothing.*" It is alledged, that as his

Divinity infinitely transcends his humanity, and yet could not suffer, but was infinitely happy while Christ hung on the cross, his sufferings were the sufferings of mere humanity; a part of Christ which, compared with the whole of him, was as a drop to the ocean. This objection assumes *first*, that the validity of the atonement depends upon the *amount* and *intensity* of Christ's sufferings; and, *secondly*, that humanity could not suffer as much even while connected with Divinity, as an *exalted creature* could without such connection. Neither of these positions is tenable.

1. Christ never suffered, in *amount*, what the law demanded as the punishment of sin; for this would have consigned him to indescribable torments to all eternity; and, on the principle that "he died for all," all must have been saved; as the loss of one soul would have involved double punishment, and stamped the Divine administration with injustice. There would then have been no such thing as pardon, as the punishment would only have been changed from the guilty to the innocent.

The penalty due to sin is endless suffering. Christ did not suffer this, therefore he did not suffer *in amount* the desert of sin: and the atonement does not depend upon the *amount of suffering*.

The sacrifice of Christ was such as God could accept, consistently with the claims of Divine justice; and with that satisfaction "he could be just, and yet the justifier of him that believeth in Jesus." Hence it did not make the salvation of all a *necessary* result of the atonement, but merely a *possible* consequence.

Though the Scriptures lay some stress upon the sufferings of Christ, they are far from making these alone the ground of our justification. They attri-

bute our redemption to the *blood* of Christ as well as to his sufferings. "We are made nigh by the *blood* of Christ"—"him that hath loved us, and hath washed us from our sins in his own *blood*"—"set forth to be a propitiation through faith in his *blood*"—"we have redemption through his *blood*, and remission of sins"—peace was made "through the *blood* of his cross"—we are redeemed not with corruptible things, but "with the precious *blood* of Christ."

It was not the *sufferings* of the sacrifice that made an atonement under the Levitical law, but the *blood*; and so with Christ; "the Lamb of God that taketh away the sin of the world." The saved in heaven do not attribute their salvation to Christ's sufferings, but addressing the "Lamb," they say, "Thou wast slain, and hast redeemed us to God *by thy blood*."

It is an unscriptural objection, therefore, that makes the validity of the atonement to depend upon the *amount* and *intensity* of Christ's sufferings.

2. It is equally preposterous and fallacious to attempt to measure the sufferings of Christ, as they are measured and limited by this objection. We have no evidence that any being in the universe is capable of more intense suffering than the human spirit. The sufferings of lost souls in hell are greater, judging from the language used in describing them, than those of the fallen angels. Now, by what authority is it assumed that humanity is capable of but limited suffering? Have human spirits less sensibility or immortality than angels? It is probable that we have but a mere specimen of our capability to suffer, in the most extreme sufferings of the present life.

But it may be said that if humanity *only* suffered,

a small amount of suffering would produce death, with which all suffering must end. This also is fallacious. Life does not remain or become extinct, according as our sufferings rise to, or keep below, a certain point. Some who live, suffer far more than others who die; and many die who suffer comparatively little.

Hitherto we have defended the orthodox view of atonement, as if there was nothing *peculiar* in the sufferings and death of Christ. It has been shown that if he were only a man like one of us, it would be impossible to invalidate the atonement for want of suffering. But this was not the case. He was not only man, and perfectly holy, but "in him dwelt all the fulness of the Godhead bodily." There was a union of soul, and body, and Divinity; and had it not been for the support of the Divine Nature, no doubt Christ would have given up the ghost long before he came to the Cross. What merely human being ever suffered so as to sweat "great drops of blood," and yet lived? Christ had not yet felt the nails or the soldier's spear; and yet, such was his "agony," even before he was betrayed, that the blood gushed from every pore, "falling down to the ground!" In the midst of this intense suffering, "there appeared an angel unto him from heaven, strengthening him," as if for the time being to render the sufferer immortal, and strengthen the ties of dissolving nature, as soul and body were parting. And yet with all these circumstances, rendering him capable of untold suffering; and with all the evidences of distress that attended him in the garden and on the cross; it is objected that, according to our system, Christ was no sufferer!

But look for a moment at the opposite theory. Arians tell us that Christ is *a creature*, and has but

one nature; and that he had no union with a proper Divinity. Now we ask, can one *intelligent creature* suffer more than another may? If Christ is "the first creature that was born into existence," as Mr. Kinkade says, is there any proof that he could suffer any more than a man? And could not a creature united with and sustained by the Divine Nature, suffer far more than one who had not that union and peculiar support? It is perfectly certain, that if either system diminishes the sufferings of Christ, it is that of the Arians.

We have now considered all the objections that we ever knew urged against the doctrine of the Trinity; and the reader must judge whether the answers given are candid and scriptural or not. But we have not done yet. Our opponents claim the right to state objections, and demand answers to all their queries. Of course, then, they will allow us carefully to examine *their* system, before we abandon ours; and if, in the examination, we discover untempered mortar, hay, wood, and stubble, they will not consider it uncourteous in us, if we state our fears and our reasons for them. We shall proceed, then, in the next Chapter, to state some objections to the Arian theory.

CHAPTER XI.

OBJECTIONS TO ARIANISM STATED AND URGED.

It is but too common a practice, in stating objections, to caricature and distort the system opposed, in order to render it odious, and to create the greater number of objectionable features. This is always

unfair, and, in respect to the present controversy, wholly unnecessary. Arianism is quite bad enough as it really is, without any misrepresentations; and our main difficulty will be, not in finding reasonable objections, but in making a judicious selection from the vast number that might be urged. We have, therefore, no possible motive for producing an overwrought picture of modern Arianism. It has often been the case, that when it has been fairly unveiled to the world, its avowed friends have disowned it, and pronounced the disclosure a misrepresentation. In anticipation of this we have made a free use of names and quotations in the preceding pages, that we might do no injustice to the Arian theory.

After having read their books and periodicals for a number of years; after holding a number of public discussions both oral and written, and conversing with private individuals of the Arian school; we do positively know that the sentiments we oppose are, in truth and verity, the sentiments of the great body of modern Arians; and we here challenge any man to point out a single doctrine which we have charged upon them, which is not *clearly expressed* or *necessarily implied* in their writings. With these remarks we proceed to the work before us.

1. *Arianism is of SUSPICIOUS ORIGIN.* Mr. Watson says—"The source of this ancient error appears to have been a philosophical one. Both in the Oriental and Greek schools, it was a favorite notion, that whatsoever was joined to *matter*, was necessarily contaminated by it, and that the highest perfection of this life was abstraction from material things, and, in another, a total and final separation from the body." This, he says, was "one of the chief

grounds of the rejection of the proper humanity of Christ among the different branches of the Gnostics, who, indeed, erred as to both natures." If this opinion be correct, (and we have every reason to think it is,) Arianism had its origin in the errors of the Pagan religion, and the bewildering speculations of a false philosophy.

II. *Arianism approaches nearer to a system of NEGATIVISM, or UNBELIEF, than to a system of faith.* In their writings and conversation, Arians are ever ready to tell you what they *do not* believe, but they are never willing to tell you, plainly and fully, what they *do* believe. They are free to declare that they do not believe in a Trinity—in Christ's Deity, or humanity—in the personality of the Holy Ghost—in depravity—in creeds, or in a vicarious atonement; but when asked to tell what kind of a being Christ is; what the Holy Ghost is; or what they mean by "atonement," the popular answer is, "I believe the Bible!" We have never yet met with an Arian who could tell, clearly and fully, *what he did believe.*

III. *Arianism SHUNS INVESTIGATION; or, in other words, "HATETH THE LIGHT."* Our Lord says, John iii. 20, 21, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth *truth*, cometh to the light, that his deeds may be made manifest, that they are wrought in God." Now, where does modern Arianism stand, according to this rule? While Trinitarians come out fairly, and state their belief to the world, and make a public confession of their faith, in printed articles; modern Arians refuse to give us as much as a syllable of their creed, on a single point of doctrine. Now, we ask, Which of these systems "cometh to the light?" Which is

it that dreads the result of close investigation, and shows to the world that it would suffer by scrutiny?

Again, while Arians circulate Kinkade's "Bible Doctrine," and Millard's "True Messiah," as unanswerable productions containing their views, they refuse to be held responsible for a single paragraph or sentiment therein contained. Are we not, therefore, justified in the assertion, that Arianism "hateth the light;" and hence according to our Saviour's rule, "doeth evil," and is not the "truth?"

IV. *Arianism recognizes at least THREE DISTINCT GODS, who sustain to each other the relation of father, mother, and son.* It asserts that Christ is God; that he is a distinct being from Jehovah; and that he is a natural son "born into existence." At the same time it admits that Christ existed before the world began. Now if Christ is God, and is a distinct *being* from the Father, there must be two Gods; and if one of these Gods was "born into existence" before the world began, as Kinkade asserts, he must have had a divine mother also. Here then we have *three Gods at least, a father, mother, and son!!* How much like the Pagan theory of *Jove, Juno, and their family.*

For more on this point see the Chapter on "The Unity of God."

V. *Arianism acknowledges TWO DISTINCT SAVIOURS for our world.* God says by Isaiah, "I am the LORD thy God, the holy one of Israel, thy SAVIOUR." "I, even I, am the LORD, and beside me there is no Saviour"—"a just God and a Saviour; there is none beside me." See Isa. xliii. 3, 11; and xlv. 15, 21. Now it is certain that Jesus Christ is the Saviour of the world—of "all men;" but, rather than admit that he is the God and Saviour of the Old Testament, the one only Saviour; Arians tell us, that God was the Saviour under the old dispensation,

and Christ, a creature, the Saviour of the new. Thus we have *two Saviours* and *two Redeemers*.

VI. *Arianism endorses some of THE WORST FEATURES OF POKERY.*

The first of these is *idolatry*. Romanists assume that it is right to pay religious worship to a *creature*; and adopt a definition of idolatry, which favors their creature worship. Modern Arianism endorses this theory. It adopts the same false definition of idolatry; insists that it is right to make a *creature* an object of religious worship; and actually worships two objects, one of which they say is a *creature*.

Secondly,—It endorses the doctrine of *pardon by delegation*. Papists tell us that God can delegate the power to forgive sins to his creatures; and that this power is actually entrusted to the Catholic Church. The great principle here involved is sanctioned by Arianism. It teaches that God authorized a *creature*, as his agent, to forgive sins; and that when Christ forgave sins, he did it merely as God's delegate. This is, substantially, the Romish doctrine of pardon by delegation.

Thirdly,—Arianism has much of the intolerance and exclusiveness of the Church of Rome. They profess to be very catholic in their feelings, and ready to fellowship almost any body, and they also claim to let their members believe about as they please. But there is one "*Shibboleth*" which they must all pronounce; and this done, other matters are of little consequence. They must all be opposed to confessions of faith, and hostile to the doctrine of the Trinity. However sound a man may be in morals and in faith, he can never live in the Arian fraternity and be a Trinitarian. Take the following in proof of our assertion.

A number of Arian preachers met in a certain neighborhood to hold a three-days meeting. In the early part of their exercises they took occasion to decry "creeds," &c., as usual, and to assert that in their church every man could believe and preach what he thought to be the truth, without incurring the displeasure of "Conferences, Bishops, or Synods." A Trinitarian preacher who heard the statement, concluded to try an experiment, and give these liberalists a chance to show their great charity. Accordingly he made known his desire to unite with them, as a member of their church, on condition that he should remain, as he then was, a minister. The proposal was gladly accepted, and he was formally admitted. Of course their new minister must take part in the exercises of the occasion, and as a mark of respect to him, and of encouragement to others that might follow his example, it was appointed for him to preach on Sabbath morning. The time arrived, and the preacher arose and took his text;—" *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and THESE THREE ARE ONE.*" Every eye was fixed on the speaker. It was now supposed that he was about to renounce the doctrine of the Trinity, and in this public manner to give it its death-blow. But what was the consternation, when instead of pronouncing the text a forgery, he proceeded to vindicate it as the genuine portion of the word of God, and to prove and defend its true doctrine before the people. Some frowned; some interrupted the speaker and attempted to stop him; and others fled. But he held on his way, and made thorough work as he went. Having concluded, he closed his meeting, in due form and according to custom. No sooner had he pronounced the benediction, than he was surrounded

by preachers and people, who seemed much displeased and almost ready to tear him in pieces. He calmly inquired the reason of their anger, when with one voice they commenced persecuting him for his belief. "But stop, gentlemen," said he; "did you not publish in this congregation on Friday last, that in your church every man could take the Bible for his guide, and believe and teach what he thought to be truth? If this is a specimen of your liberality and charity, I think it is best for *me* to withdraw from your church;" and so saying, he made his way through the crowd and retired. So much for Arian liberty and tolerance.

Take another circumstance. The very name assumed by modern Arians, might teach us what to expect of them by way of charity. They style themselves "THE CHRISTIAN CHURCH;" and their Press, at which they publish only now and then a book, is called "the Book Concern of the CHRISTIAN CHURCH." They arrogate to themselves the exclusive title of *Christian*, and denounce all other denominations as anti-Christian. They ring the changes on the words "*Trinity*," "*Creeds*," "*Christian*," and "*Sectarian*," as if all religion was in a certain *name*, and in opposing all other names. But why this great ado about a name? Was not the term "Christian" a name given to the followers of Christ in derision, by their enemies at Antioch? But, it is replied, "it is a scriptural name; and Baptist, Methodist, and Presbyterian, are anti-scriptural." But what is meant by "scriptural?" If it is intended to assert that the disciples of Christ were named *Christians* by the Apostles, or by Divine authority, we deny it, and call for the proof. It is said the disciples were called Christians first at Antioch. But who called them so? Did they

call themselves so? or did their enemies call them so, in order to reproach them as followers of Christ? By what authority, we ask, were they called *Christians*? Was it not precisely on the same principle that some are called Lutherans, Arminians, Wesleyans, &c.?

The name given to the disciples, as a name of reproach, soon spread through the Roman empire, and the disciples became generally known by that name. Hence Agrippa said unto Paul, "Almost thou persuadest me to be a *Christian*." But the Apostle does not acknowledge the title as of Divine origin, but simply says, "I would to God, that thou wert" [not a *Christian*] but "*such as I am*;" as if discarding the name by which the disciples were called by the Roman Governor.

Again—Peter says, "if any man suffer as a *Christian*, let him not be ashamed; but let him glorify God on this behalf." Here it is evident that the term "*Christian*" was a name of reproach, otherwise it would have been written, "If any Christian suffer," &c., instead of, "If any man suffer *as a Christian*," as if *Christian* was a name of obloquy and reproach. In time, however, believers in Christ acknowledged this name, not as a Divine appellation, but as a convenient and distinguishing cognomen. In this sense, and in this only, is it "a scriptural name." But are there not a number of other names quite as "scriptural" as *Christian*, if not more so? Are not believers called the "children of Abraham"—"the sons of God," and "disciples," by Divine authority? Were not "Christians" called "*Galileans*," and "*Nazarines*?" Tacitus, an ancient historian, speaks of a low or vulgar people, called the followers of Christ or *Christians*; and Josephus says, that "the *tribe* of Christians, so named from

Christ, are not extinct at this day." See Ant. Book xviii., Chap. iii., Par. 3. From both these writers, it is clear that the name was given by man, and not by God.

The only circumstance that renders the term *Christian* more proper than either of the above, as the name of a believer in Christ, is that it embodies the name of the Great Head of the Church; and has been used in all ages by common consent to designate his followers. The first of these circumstances doubtless led primitive Christians to acknowledge the title. Venerable as is the name, and sacred as are its associations, it is, however, far from being hallowed by the authority of Heaven. Where then is its peculiar sanctity? If our enemies brand us with opprobrious epithets, what difference whether we are called Christians or Lutherans, Quakers or Methodists? or whether we are so called first at Antioch or Oxford? But "the Christian Church" deny that they use the term *Christian* in a sectarian sense; hence, to distinguish them from other professions, they have been known in most parts of the country by the name of "*Christians*;" pronouncing the first $\frac{1}{2}$ long.

Of the modesty and charity of their course, in calling themselves Christians, as a denominational title, I will not stop to speak. It is certain, however, that if soundness of faith and holiness of life are the marks of a Christian, they are not the only Christians in the world. Saying nothing of their practice, it is certain that their *faith* is the very opposite of the Christians of Antioch. The following remarks, chiefly from a work written by a Presbyterian minister of Philadelphia, will illustrate this point:—

1. Real Christians worship that God who is a

Spirit. The Pagans worship a *material* JUPITER, the father of gods and men. With which does Arianism agree? Does it not unblushingly declare that the sole, supreme, Almighty Father, is A MATERIAL GOD?

2. Real Christians have always believed God to be without body or parts. Kinkade says, "This is equal to Atheism." Which creed did the Pagans hold? Their *Jupiter*, like the Arian idol, had a body and parts.

3. Real Christians have always believed that the true God is without shape or figure. The Pagan Jupiter had a *shape*. Which is the Arian creed? Mr. K. says, "if God has no *shape*, he has no real existence."

4. The Pagan Jupiter was in the shape of a man. Hence the priests of Jupiter mistook Paul and Barnabas for their gods, Acts xiv. 11, and were about to sacrifice to them. They said, "The gods are come down to us *in the likeness of men*; and they called Barnabas *Jupiter*, and Paul *Mercurius*." What is the Arian doctrine on this point? Mr. K. and his followers say, "*God is in the shape of a man*." Mr. K. says, God has "*nearly all the members of the human body. Ears, hands, and eyes, are parts of an intelligent ruler, and if God has none of these, he cannot hear, handle, nor see us!*"

5. The Christian Church has always believed that the Divine Father had a Divine Son, co-essential, co-eternal, and co-equal with the Father, without the intervention of any mother, human or divine. But when Jupiter is the father of a Pagan God, they assign him a Divine mother; and, when he is the father of a demigod, it is by a human mother. So Mr. K. says, "Christ could not have

been begotten, in the proper sense of the word, unless he had a mother as well as a father."

These are some of the enormities of a society calling themselves "THE CHRISTIAN CHURCH!"

Before we dismiss this objection, allow us to introduce an item of personal experience. The writer has had a fair opportunity, during a few years past, to visit different churches, and to become acquainted with ministers and laymen of various denominations. He has often talked with Baptists, Presbyterians, Congregationalists, Lutherans, Episcopalians, Dutch Reformed, and Quakers; respecting their peculiarities in doctrine and government; and he can truly say, that of all people he ever met with, none ever betrayed so lamentable a want of charity as these self-styled *Christians*. We regret to say this, but truth constrains us. They assume a soft, sweet, innocent name—they talk about "*union*" for the sake of advantage, but the design of all is to break up other churches, in order to build up their own party. If, in the exercise of your own judgment and prerogative, you venture to think and act for yourself, and, in so doing, cross their track, their severest censure is too good for you.

We do think therefore that if gross idolatry, pardon by delegation, and sectarian exclusiveness and intolerance, are among the "marks of the Beast," Arianism has in its composition some of the foulest ingredients of Popery; and, if we may know a *Christian* by his agreeing in doctrine with those of Antioch, Arians should be among the last to assume that innocent name as a sectarian title.

VII. *Arianism* is POINTEDLY REPROBATED IN THE HOLY SCRIPTURES. It is there written, "Every spirit that confesseth not that Jesus Christ is come

in the flesh, is not of God. And this is that spirit of anti-christ, whereof ye have heard that it should come." "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ." But Arianism denies that Jesus Christ is come in the flesh. It denies that Christ has two natures, or that the pre-existent Word became incarnate, which is precisely the doctrine of the anti-christs in the above texts.

VIII. *Modern Arianism DESTROYS THE PERSONALITY OF GOD, ANGELS, AND DISEMBODIED SPIRITS.* In all their reasoning on the persons of Deity, they use the term *person* to signify a *body*. Hence by the person of God they mean his body, as they cannot admit his personality without giving him a body. Now if it be true that there can be no personality without a body, then angels, and human souls, during the intermediate state, have no personality; as the former never had any body, and the bodies of the latter are dissolved, to slumber in the dust of the earth till the morning of the resurrection.

Again—If a corporeal body is essential to personality, God cannot be a "person," for God is a Spirit;" and "a spirit hath not flesh and bones," or a corporeal body.

IX. *ARIANISM DESTROYS ALL GROUND OF TRUST IN THE LORD JESUS CHRIST.* If Christ be a mere *creature*, mutable and finite, who will dare to trust their souls to his keeping, for time and eternity? Who would risk all for both worlds on the pardon of a *creature*? Kinkade says, Christ "is a *created being*, that can of his own self do nothing, and *changeable*, and *capable of repentance*." If he is "changeable," he may change his mind concerning us; his love may change into hatred, and his mercy into

revenge. The pardon he has given us may be pronounced insufficient, and he may abandon us after all to sink into hell.

But worse still, Mr. K. says he is "*capable of repentance.*" If he is capable of repentance, he must be capable of sinning; and if capable of sinning, he may himself become the victim of retributive justice, and reap the wages of sin, which is eternal death. It must be possible, therefore, not only that Christ may prove recreant to his trust and abandon those that confide in him, but he may even sin against God himself, and like the fallen angels be damned forever! This is a most shocking conclusion we grant; but it legitimately grows out of the Arian doctrine, and justice to the subject and to the cause of God requires that it be set before the world in its true light.

But is this the Rock on which the Church rests? Is this the foundation of our hope of eternal life? Is this the best assurance of salvation this side heaven? Is our allotment to turn for heaven or hell, as a changeable *creature* may determine? Is it so, that after all our anxiety and solicitude—after all our confidence and joy in anticipation of heaven—after long cherishing "the hope of glory," our Saviour may become a sinner, and together with all his followers be consigned to hopeless perdition? Alas for us, if this is our only trust!

But we are not thus abandoned to despair. While the soul stands for a moment horror-stricken and appalled at the wreck of all her hopes, the next moment she turns with holy gratitude from the desolation and ruin of modern Arianism, and anchors herself still deeper in the truth of God, and the merits of a Divine Redeemer. Again the fires of devotion are rekindled. Again the torch of im-

mortal hope shines on her otherwise dark passage through this world, and while all her powers find free exercise and expansion, in contemplating the incarnate Word, her fears are hushed in silence—the anxiety of the disturbed spirit subsides into the tranquillity of heaven, and again she sings, “Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God.” Blessed be God for a holy, immutable, eternal and almighty Saviour; and blessed be *His* name forever and ever!

X. *Arianism* DENIES THE DOCTRINE OF ATONEMENT BY JESUS CHRIST. Our limits forbid the full discussion of this point, but we can say enough in a few paragraphs to show the force of the objection.

By the doctrine of atonement we mean the doctrine that Christ died for us as a sin offering or satisfaction to divine justice, that God might be just, and yet justify the guilty. Not that Christ suffered in *amount* as much as would be due to the sins of the whole world, but that he took the place of the sinner so far as to suffer in his stead; and to secure for him a second period of trial under “a better covenant;” consistently with the claims of justice, and the honor of the law of God.

That Christ suffered *for us* as our substitute, is a doctrine so obvious in every part of the Bible, as scarcely to require proof. The following passages, however, may be adduced as specimens. Of Christ it is said, “He was delivered for our offences—suffered for our sins—died for our sins—gave himself for our sins—offered one sacrifice for sin—died for all—was made a curse for us—bore our sins in his own body on the tree—bore the sins of many—was wounded for our transgressions, was

bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed—the Lord hath laid on him the iniquity of us all—for he hath made him to be sin [a sin offering] for us who knew no sin—while we were yet sinners Christ died for us—he died the just for the unjust—he gave himself a ransom for all,” &c. From all these passages it is clear that Christ died *for us vicariously*, as a propitiation or atonement.

But this is flatly denied by modern Arians. Kinkade says, “this doctrine is not in the Bible. There is no text in that book which says, he made satisfaction for sinners, or that he bore the wrath of God that was due to sinners, or that he fulfilled the law, or suffered its penalty instead of sinners; nor is there any text that says he reconciled God to man.” All the atonement he admits of is that “Christ makes an atonement for sinners by means of the Gospel.” His theory is, that the broken law of God requires no satisfaction in order to man’s salvation—that the way in which Christ made an atonement was to “establish that system of religion by which we may be cleansed from sin and reconciled to God”—that “the atonement of Christ is accomplished in believers by means of the Gospel,” &c. In his short chapter on this subject, there seems to be a design to equivocate, and an attempt to make war upon the common doctrine of atonement, without clearly avowing his own theory, or making himself responsible for any thing. Indeed, ambiguity and indefiniteness characterize his whole performance; but they are particularly prominent here. Still he has said enough to show that he believes in no atonement by Christ. He says to make an atonement is to *purify* and *reconcile*; (mark the

order;) and that this atonement is "accomplished in believers by means of the Gospel," that is, it is "*regeneration*" effected by the Spirit! Hence "the atonement of Christ could not apply to God, or have any effect on him," and God could have been just in pardoning the sinner without the death of Christ.

To carry the system out he insists that God was never unreconciled to man—that only one of the parties needed reconciliation, and that we are "reconciled to God" not "by the death of his Son," but by a "system of religion." This doctrine will be readily identified as that of the Socinians of Europe, the Boston Unitarians, the Campbellites and Mormons of the West, and modern Universalists. It is a doctrine directly at variance with the word of God, as may be seen by the preceding quotations; and it saps the very foundations of the Christian religion. If there is no atonement but regeneration, wrought by the Gospel "system of religion," where was the necessity of the death of Christ? How is it that "we are brought nigh by the *blood* of Christ?"—are "washed from our sins in his own *blood*?"—"have redemption *through his blood* and remission of sins?" and have *peace* "through the *blood* of his cross?" How was Christ "delivered for our offences?"—"bruised for our iniquities?"—"made a curse for us," &c. Let the reader turn back to the Scriptures quoted at the commencement of this section, and see if one of the whole number can be reconciled with the Arian notion of atonement. We object to it, therefore, as an unscriptural and dangerous error; subversive of the whole scheme of salvation, as devised by God, and revealed in the Scriptures.

XI. *Arianism* TAKES AWAY THE STRONGEST PROOF

OF HUMAN RESURRECTION. St. Paul dwells on the resurrection of Christ, as the main proof and pledge of human resurrection. See 1 Cor. xv. 12—21. His argument is based upon the supposition that Christ was in one nature a human being. But if he had no humanity, as Arians assert, the Apostle's argument is good for nothing, and the resurrection of Christ has nothing to do with the resurrection of men. How, then, are we begotten "into a lively hope by the resurrection of Christ from the dead?" How are *life* and *immortality* brought to light by the Gospel? If Christ was not *man* in his lower nature, then his resurrection was no proof of the resurrection of the human family; and the Apostle's argument is fallacious.

XII. *Arianism* ROBS GOD OF THE HONOR OF CREATION AND PROVIDENCE, AND WHOLLY EXCLUDES HIM FROM PARTICIPATION IN THE AFFAIRS OF THIS WORLD.

It admits that Christ created and upholds all things—that he is the angel Jehovah of the Old Testament—that most, if not all that was ever done for our world by the Powers above, was done by Jesus Christ; and yet it asserts that he is not God in reality, but a mere finite and dependent creature. What part, then, has God in the affairs of this world? or what right to the honor of creation and providence? By this theory "the God of the whole earth" is a *creature*, and the God of the universe is a God "afar off" and "not at hand." Hence in their writings, preaching, and prayers, Arians represent the true God as a being having a *body*, and literally *sitting* on a throne, at an immense distance from our globe. How different from the doctrine of the Apostle, that "God is not

far from every one of us ;” and that “ in him we live, and move, and have our being.”

XIII. *Arianism* KEEPS BAD COMPANY, AND HAS A STRONG AFFINITY FOR OTHER FORMS OF ERROR.

It unites with Pagans in support of a *material God*, with *hands* and *feet*, *parts* and *passions* ; it shakes hands with Mormonism on the same point ; it responds to the Popish notion of creature worship, and of pardon by proxy ; and, in common with Deists, Universalists, Hicksites, Quakers, and Campbellites, denies the doctrine of the Trinity, the atonement by Jesus Christ, his proper Divinity, the personal existence of the Holy Ghost, and the natural depravity of man. It claims as its abettors the Jews, who denied the Messiahship of Jesus Christ, blasphemed his name, and crucified him as a malefactor ; and is in great sympathy with Mahometans, who worship *one person* in the Godhead, and divide the “ *agency*” business between Christ and Mahomet. Hence the Mahometans claim the Unitarians of Europe as their “ NEAREST FELLOW-CHAMPIONS” against the doctrine of the Trinity ; and, in turn, the Unitarians “ heartily salute and congratulate” the followers of the Prophet, “ as VOTARIES and FELLOW-WORSHIPPERS of that sole Supreme Deity, the Almighty Father and Creator.” See “ Epistle to AMETH BEN AMETH, Ambassador of the Emperor of Fez and Morocco, to Charles II., King of Great-Britain.”

Thus this new modification of error, either incorporates, or is in close alliance with, almost every species of heresy that has ever disturbed the peace of the Church.

XIV. *Arianism* HAS NEVER BEEN RECEIVED AS TRUTH BY THE CHURCH OF GOD.

That it is pointedly reprobated in the Scriptures,

we have already shown. We have also shown that the Bible teaches the doctrine of the Trinity; the humanity and Deity of Christ; the doctrine of atonement; and the personality and Divinity of the Holy Spirit. That Arianism has never been the faith of the Church, can easily be shown, not only from Ecclesiastical History in general, but from those Confessions of Faith which she has published in different ages of the world. Whatever may be said against the *expediency* of these Confessions, it will not be denied that they contain a summary of the principal articles of belief in the Church of Christ, at the times when they were respectively issued. The orthodox faith in the primitive Church may also be ascertained, in part at least, from early Christian writers.

Irenæus, who flourished within 100 years of the death of St. John, says, "The faith of the Church, planted throughout the whole world" was, that there was "*one* God; one Jesus Christ the Son of God, *who became incarnate* for our salvation; and one Holy Spirit;" and he calls Christ "*our Lord and God, and Saviour and King.*"

Tertullian says, A. D. 200, that Christ was "*both man and God.*" The Apostles' Creed, which was formed as early as the latter part of the third century, is a Trinitarian confession. The Nicene Creed, that was issued A. D. 325, was designed to show the true faith of that age, in opposition to the heresy of Arius. The object for which the representatives of the Church were convened at Nice, was to arrest the Arian heresy; and, in that Council, it is condemned and proscribed as an error. The faith of the Church then was, (as expressed in the Nicene Creed,) that Jesus Christ was verily and

really "God, and that he "became incarnate," and "was crucified for us."

The Council that was called at Constantinople, A. D. 381, expressed themselves still more decidedly against the Arian heresy. In the Council of Ephesus, in the year 431, and that of Chalcedon, 451, it was declared as their faith, that "Christ was one Divine person, in whom *two natures*, the *human* and the *Divine*, were most closely united, but without being mixed or confounded together."

As we approach the year 606, the period when Popery was established, we leave the main body of the Church with her corruptions of faith and practice, and consult only those branches, which are acknowledged to have retained a greater degree of purity. The Greek Church has ever discarded Arianism as false, and held to the doctrine of the Trinity. The Waldenses in the valleys of Piedmont, say, in their confession of A. D. 1120, "We believe that there is one God, Father, Son, and Holy Spirit." These Christians denounced Popery with all its abominations, and acknowledged no other rule of faith than the Bible.

The Lutheran confession formed in 1530, asserts the Divinity of Christ; the doctrine of original sin; and that of the atonement. The Bohemic confession of 1535 is decidedly Trinitarian. The Saxon of 1551 is the same, as also the Gallican of 1559, the Scotch of 1560, &c., &c.

As we come down to our own time, and consult the confessions of the different denominations that compose the Church general, we find the prevailing faith of the Protestant world to be directly opposed to Arianism. Episcopalians, Methodists, Baptists, Presbyterians, Congregationalists, Lutherans, Reformed Dutch, and Orthodox Quakers, both

in the Old and the New World, unite, as with one voice, in rejecting Arianism as an error. Now, if the Arian doctrine be true, how are we to account for all this? We have the most conclusive evidence, that the Church in every age has borne testimony against it as false; and that even at the present time, *nineteen-twentieths* of all the professed Christians on earth are of the same mind. How is it that Arianism is believed by but few, while the doctrine of the Trinity is generally received by Protestant Christians? The only solution of this problem is, that Arianism is not of God, and has no support from the Scriptures; while on the other hand, God favors his own truth, which is mighty and prevails.

XV. *Arianism* HAS NEVER BEEN BLESSED OF GOD AS THE INSTRUMENT OF EXTENSIVE REFORMATION.

Arius, the leader, in this crusade against Christ, was expelled from the Church, for his heresy, A.D. 325; and when about to be restored to the pale of the Church by imperial authority, was taken suddenly ill, and died before his restoration. This sudden illness was regarded as a judgment from God, in order to prevent the public recognition and farther spread of his ruinous sentiments. Ever since that period the frown of Heaven has seemed to rest on the Arian cause. It has found but few adherents in any age, and since the Reformation the comparative strength of this party has been gradually diminishing. None of the great Reformers of past centuries have been Unitarians, and as to the revivalists of the present century, there are no Unitarians or Arians among them; no, *not one!*

But if Arianism be true, we ask again, why does it not prosper? It has been long enough in the world; its votaries have tried hard enough to give

it currency, but all to no purpose. It is still a meagre, sickly plant, and, like Jonah's gourd, has a worm at the root.

According to the showing of Kinkade, the members of all the Trinitarian churches in the land are inhabitants of "BABYLON," or wicked sinners. If this be correct, we are compelled to the belief, that after a conflict of 1,800 years, error has obtained a permanent ascendancy over truth, so that only one of twenty that profess Christianity, are any better than Pagans or Atheists! This is too much for credulity itself.

It was well said by one of old, in reference to Christianity, "If this counsel, or this work, be of men, it will come to naught: but if it be of God, ye cannot overthrow it." But if Arianism be true, the counsel and truth of God have come to naught, while it has been impossible to overthrow Trinitarianism, which is said to be one of the devices of men. Arians feel the force of this testimony against them, hence it is a cardinal point in all their operations, to represent their cause as in the ascendancy, or at least rapidly advancing.

XVI. *In the absence of the Divine blessing,* ARIANISM RESORTS TO UNJUSTIFIABLE AND WICKED MEANS TO SUSTAIN ITSELF.

So far as we know, it has never depended upon converts from among the wicked, to replenish its wasting ranks. This would be to place their existence as a body upon a dubious issue, for it is well known that they would immediately dwindle away, had they no other resources than what sinners they could bring to repentance and faith in Christ. Their main dependence therefore, as a sect, is, to pick up disaffected and expelled members of other churches, and enrol them under their banner.

It is said of David at a certain time, that "every one that was distressed, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them." So in respect to the Arian party. It is composed to a great extent of discontented and restless spirits, who have either been cut off in the exercise of a scriptural and wholesome church discipline, or are restive and impatient under its restraints, and ready to embrace any system that will give greater license both in faith and practice. Such being the materials of which this sect is composed, we can easily account for the constant war upon creeds and church government, both by preachers and people. Expelled members generally turn against the church that excludes them, and complain of the discipline by which they are condemned. Hence by opposing creeds and tearing other churches in pieces, Arianism not only gets into sympathy with expelled persons, but increases the number of the disaffected and restless, the very materials of which the sect is mainly composed.

But in order to allay suspicions, and spread a kind of salvo over the poison; much is said about "UNION," even while they are concocting plans to rend societies and churches in pieces. In order to unite the heterogeneous elements that are thus called together, it is found necessary to dispense with Confessions of Faith, and in order to *keep* those that are thus enlisted, they must be wholly free from the restraints of church government, and the pruning knife of discipline. Hence the cry of "no creeds, no discipline."

On candidly surveying this whole system of operations—the effort to create disaffection, and

break up other churches by sowing discord among brethren—the war upon creeds and church government, and the formation of a party without either—the picking up of expelled members—the constant effort to get into notice by “challenges” and “debates,” and by alledging that some great man, or respectable body of men, have noticed them—the use that is made of public controversies, and the one-sided course of the Arian paper—in view, we say, of this entire system by which Arianism labors to sustain itself, we can but believe that it is error and not truth. If it were of God, no such means would be necessary to sustain it, and the Arian party might grow up by the preaching of its doctrines to sinners, without tearing Christian churches in pieces, or gathering up excluded members that have been thrown over the walls of Zion.

We never knew an instance where Arianism got any foothold at all, unless it was by just such means as are above described; and, when it has done all it can, according to the above system, and is obliged to rely upon the preaching of its doctrines, and the blessing of God in the conversion of sinners for its support, it uniformly withers and dies.

XVII. *Arianism* OUTRAGES PHILOSOPHY, REASON, REVELATION, CONSISTENCY, AND COMMON SENSE.

It represents “the next greatest being in the universe to God,” as losing his knowledge, so that he could “increase in wisdom” in this world; it accounts for the origin of this being, who is “ten thousand times greater than all the men on earth, and all the angels in heaven,” by saying that he was “born into existence;” and represents this pre-existent *Spirit* as being changed into the flesh of Christ. It asserts that the *Spirit* of Christ actually died; it

represents the infinite Jehovah as having a wife and a natural son six thousand years ago; and gives Christ all power without all knowledge. It teaches that God sees with natural eyes, and the use of light, as man sees, (which would hinder his seeing but one side of the earth at a time,) and also that he hears with "ears," which implies that we must speak loud enough to have the sound go from earth to the third heaven, in order to be heard. It gives him a "hand" as large as a man's hand, in the "hollow" of which he measures the deep, and by the "span" of which he "metes out the heavens." It gives him literal "legs," and "feet," and a "footstool;" and, although his "feet" and "hands" are said to be like those of a man, he covered the whole of Moses with his hand, and his footstool is 25,000 miles in circumference, and millions of miles from the "literal throne" where the "*body*" is said to be "sitting." It represents Christ as creating himself; as liable to sin and to go to hell; and as upholding all things while dead. It denies that we are to identify objects by their attributes; makes the Devil omnipresent; contradicts Christ and the inspired writers, and all who knew Christ while on earth, on the point of his being *man*; and contradicts Moses, who ascribes creation to God only. It represents a being infinitely higher than angels, and without a human nature, as tempted *in all points* like man; thus implying, that angels and the spirits of the just may still be tempted. It gives us a Redeemer who is not a kinsman according to the law of God, and an "elder brother" who is in no way connected with the family of man. It admits of two omnipotent, and three omnipresent, beings; and represents a *creature* as sending the soul of the Father out of *his body* into this world. It represents

the Father as *sending himself* in the name of a creature ; and teaches that we are baptized in the name of the Father, a creature, and the Father's *soul* ! It rejects the doctrine of the Trinity because it is a mystery, and embraces a system that is acknowledged to be full of mystery. It makes reason a test of revelation, and rejects as false all that feeble, blinded reason cannot comprehend. It makes war upon the Bible, by adding a capital G to the word "*god*" wherever it occurs ; by rejecting numerous passages as forged ; and entirely perverting many others. It represents Trinitarians as forging a text to prove a Trinity, and then asserts that the text says nothing about the Trinity. It makes Christ a dishonest Agent, creating *for himself* instead of his employers ; and by asserting that "the idea of a *person*, and the idea of a *being* are both one idea," it teaches that all beings are persons, even to beasts, birds, fish, insects, and reptiles. It affirms that God delegated almighty power to a "changeable" creature that was "capable of repentance," and declares that a "body" is a person ; and that dignity and authority are Divinity. It condemns its own "Discipline" as in part "a forgery," and while it professes to be very catholic and liberal, is most uncharitable and intolerant. It talks much of "*union*," and yet glories in discord and division. It complains much of persecution, and is always persecuting others. It denounces all "creeds," "confessions," and "sects," for the sole purpose of destroying existing churches, and establishing another set of doctrines and another sect. Thus is philosophy, reason, revelation, consistency, and common sense, outraged and trampled upon by the very principles and spirit of modern Arianism.

XVIII. *Finally*, THIS WILD AND EXTRAVAGANT SYS-

TEM UTTERLY EXCLUDES GOD AND CHRIST FROM THE CHURCH, AND FROM THE WORLD.

In illustrating his views of the omnipresence of God, Kinkade says—"A great king may fill a country with his armies, military stores, laws, and officers, while his person [by which he means his body] will not fill one house. So God can fill heaven and earth with his armies, his power, his infinite riches, and perfections, till they are lighted with his glory, while at the same time his blessed person [*i. e.* his body] is seated on his glorious throne with his Son at his right hand." If this is the sense in which God is omnipresent, he has never yet visited our world himself, but has merely sent his "armies," &c.

But it is asserted that he has sent a creature as his Agent, bearing the titles of "LORD," "GOD," "the ALMIGHTY," "JEHOVAH," "the MIGHTY GOD," &c., and that this Agent is to do God's business for him in this world, "as if a rich merchant in New-York should send his son to do business for him, as his agent, with the people in London." But suppose this son should run away, and go to China, would the merchant then be in London even by his representative? Certainly not. But what says Arianism about their imaginary Agent? It teaches, 1st. That he never visited the earth till 4,000 years after it was created. 2d. That he had *but one nature*, and being mortal, actually died soul and body, while on his agency. 3d. That though he had been here but a few years, when he came to life again, he left us, soul and body, and went back and sat down on the throne with his Father; and that ever since, the Father has sat "on his glorious throne, *with his Son at his right hand.*"

Now, if Christ had *but one nature*, and that nature

died, rose, and ascended ; he, like the Father, must now be here by proxy, or not at all. We have then neither the Son nor the Father ; the Agent or his Employer. We are left a poor revolted province of God's dominions, without a God or a Saviour—a Christless Church and a Christless world !! Whatever other systems may be invented, may the Lord deliver us from the Atheism, blasphemy, and absurdity of modern Arianism !

Having thus stated some of the principal objections to this heresy, as it appears with its new modifications and additions, we shall now sum up the entire argument, and bring our remarks to a close.

On the part of the doctrine of the Trinity it has been shown, in the preceding pages, that there is but one God ; that Jesus Christ has two natures ; that in one nature he is *man*, consisting of body and soul ; that in his higher and pre-existent nature he is verily and really God ; that the Holy Ghost is God ; and, as a person in the Godhead, is as distinct from the Father and the Son, as the Son is from the Father ; that while the Scriptures reveal *one God only*, they reveal *three distinct persons*, of one substance, power, eternity, and Divinity ; the FATHER, the WORD, and the HOLY GHOST ; and that therefore, these *Three Divine Persons* must co-exist as *One Being*, constituting the one living and incomprehensible JEHOVAH.

We have also shown that we are not left to reason alone on this all-important subject. Though it is perfectly clear from reason, that if there is but one God, and yet three equally Divine persons, these persons must constitute the one God ; still the Scriptures forestall reason in its verdict, and remove

all the apparent difficulties growing out of the unity and plurality taught in the Scriptures, by declaring that the *plurality of persons* exist in *unity of nature and essence*, AS ONE SUPREME AND EVERLASTING GOD. The objections to this doctrine have also been considered, and shown to be futile and groundless.

In respect to modern Arianism, we have not only unveiled its general features as we passed along, but have shown specifically that it is of suspicious origin—a system of negativism rather than a system of faith; that it shrinks from investigation; recognizes three distinct Gods, and two distinct Saviours; endorses some of the worst features of Popery; is the very opposite of real Christianity; is pointedly reprobated in the Holy Scriptures; destroys the personality of God, angels, and disembodied spirits; and all ground of trust in the Lord Jesus Christ. It denies the doctrine of atonement, and of natural depravity; encourages a loose state of morals by lowering our views of the evil of sin; destroys the strongest motives for love to God and Christ; weakens the very foundations of Christianity; takes away the strongest proof of human resurrection; robs God of the honor of creation and providence; has a strong affinity for other forms of error; has never been received as truth by the Church of God; has never been blessed of God as the means of extensive reformation; resorts to unjustifiable means to sustain itself; outrages philosophy, reason, revelation, consistency, and common sense; and wholly excludes God and Christ from the Church and from the world!

Such are the proofs of the doctrine of the Trinity; and such the rocks and quicksands, the whirlpools and tempests, of modern Arianism. We have reared up our beacon light upon its dark and danger-

ous coast, and, if others pass on to destruction, we are clear of their blood. Our duty is done in the fear of God, and the reader must judge and act for himself. If he is a Trinitarian, our prayer is, that this small volume may confirm him still more in the truth of God, and the faith once delivered to the saints. But if, on the other hand, he has unhappily fallen into error, and denied the doctrine of the Trinity and the Divinity of Christ—if he has been deceived by the ambiguity of modern Arianism, and induced, by the cunning and artifice of its votaries, to give his assent to doctrines that he did not fully understand, let him assert his liberty as a man and a Christian, and renounce this dangerous system at once and forever. Stop not in view of your former sentiments, the frown of your associates and leaders, or the opinions of men. You have a soul to save or lose; and your course in this matter has much to do with your eternal welfare. See to it, then, we beseech you, that you “buy the truth,” even though it might cost you the mortification of acknowledging your error; the pain of being reproached and persecuted for the truth’s sake; or even life itself. May the Lord help you to resolve, before you lay aside this book, that you will hereafter avow a different faith, and pursue a different course as to this great question.

But be that as it may, we repeat it, we are in no way responsible for your soul. We have spoken plainly and freely upon this great subject; and we again take you to record, that so far as this bewildering and dangerous error is concerned, if you go on in error and finally perish, your blood is upon your own head.

The writer has been called, in the providence of God, to encounter Arianism in various forms, and

on various occasions. He has seen it sweep along for a day, like the fatal sirocco of the desert, desolating every thing in its path ; while, at other times, it has moved with a more cautious and steady step through neighborhoods that were peaceful and prosperous in religion ; that its aim might be more certain, and its ruin more complete. In both cases its course has been like that of the locusts of Egypt, that "left no green thing behind." For lifting up his voice against this error, he has more than once been obliged to suffer the most bitter persecution, and to meet the poisoned shafts of calumny and invective. He has had a fair chance to learn the nature and tendency of this error, both in theory and practice.

With a single eye to the glory of God, he has now borne his public and unequivocal testimony against modern Arianism. This done, he has only to appeal his cause to the upper tribunal—to the judgment of the great day—and await the issue. May the Lord help both the reader and writer to walk in the paths of truth and holiness ; that when the toils and sufferings of life are over, and "the bitterness of death is past," we may meet with all the sanctified in the kingdom of God.

"There we shall see and hear and know
 All we desired or wished below ;
 And every hour find sweet employ,
 In that eternal world of joy."

And now to the ever blessed and adorable TRINITY—the FATHER, SON, and HOLY GHOST—be honor and praise, dominion and power, forever and ever.
 Amen.

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WILLIAM R. WILLIAMS.

New York, Feb., 1848.

From Spencer H. Cone, D. D.

From an examination of the work, I cordially unite in the above recommendation of Benedict's History of the Baptists.

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I HAVE read carefully Brother Remington's Manuscript upon the subject of STRICT COMMUNION, and recommend its speedy publication. It contains several interesting historical facts, showing the bigoted and persecuting nature of *Infant Sprinkling*; and proves conclusively that Pædo-Baptists believe in *close communion* equally with the Baptists, and cannot cease to practice it without violating their avowed principles of Church government and discipline. When, therefore, they cry out "close communion—bigotry," against Baptists, they condemn in others what they allow in themselves. This little tract is calculated to do these inconsistent cavillers good, if they read it without prejudice, and allow the truth to have *free course*.

Brother Remington having been associated with the *Methodists* for more than twenty years, as a public teacher, of course speaks understandingly, whenever he touches upon their peculiar tenets; and I cannot but hope that his experience and example may be the means of bringing many of the Lord's children into the liberty and order of the Gospel.

Yours, truly,

SPENCER H. CONE.

MESSRS. L. COLBY & Co.

I HAVE had the pleasure of perusing, in manuscript, the valuable little work of my esteemed brother, the Rev. S. Remington, entitled "Pædo-Baptists not open communionists." I think the work is just what is wanted as a cheap tract for extensive and general circulation, in order to rebut the unfair and uncharitable accusation of bigoted exclusiveness, so frequently employed against Baptists, in order to operate upon the prejudices of the ignorant and experienced, when inclined by the force of truth, and the plain directions of the New Testament, to be "buried with Christ in baptism," and to unite with our denomination.

I think that Brother Remington has conclusively shown, that while, in maintaining the priority of what we regard as Scriptural Baptism, to Communion at the Lord's Table, we occupy only the common ground of Pædo-Baptist denominations; in other respects, some of these denominations, are, at least so far as their creeds are concerned, far more exclusive than ourselves. From the practical common sense of Brother Remington, and his long experience as a minister in high standing of one of the most numerous and influential Pædo Baptist denominations, I know of no man better qualified to prepare just such a tract on this subject, as every pastor would be glad to have on hand, for the use of the honest and sincere inquirer after truth.

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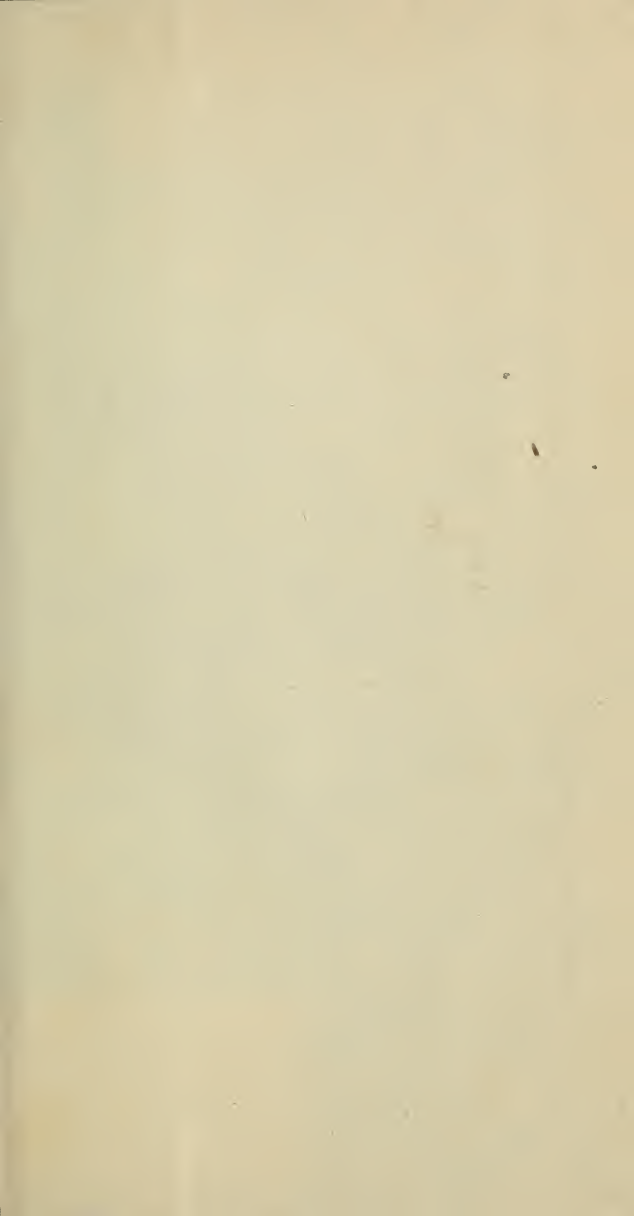
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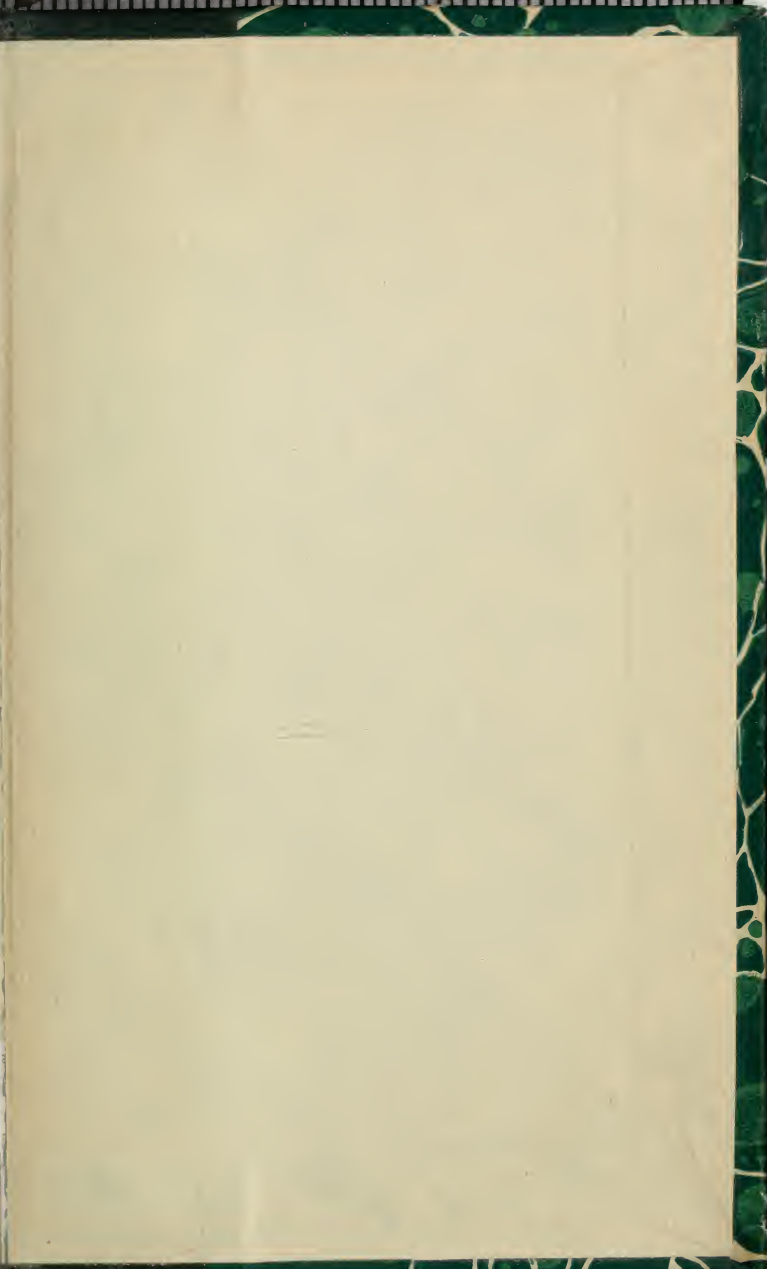
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